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RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE COMPARATIVE IMPORTANCE OF BIBLE SOCIETIES AND
MISSIONARY SOCIETIES.

THESE institutions must not be detached from each other. They must be viewed as they are; as sustaining all those relations, and mutual dependencies, which they actually possess. Indeed, by viewing them detached, we should divest them of much of their real importance. This would appear evident by reflecting a moment on the need which they have of each other's aid. Contemplate the missionary laboring among the heathen unaided by the Bible. He might indeed meliorate their condition; but his efforts must be exceedingly embarrassed; and, in many instances, fail of producing that solid, permanent effect, which might otherwise be expected. The great doctrines of the Gospel do not usually become fixed in the minds of those, who learn them merely from what they are told by others. In order for men to become rooted and grounded in the faith, the Bible is necessary, that its precepts may be leisurely surveyed, and its great truths studied and understood.

General experience accords with this statement. But if, on this point, any thing more decisive is required, it is furnished by the Bible itself. The prophet, speaking of false teachers, says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa, 8: 20.) "The Savior says, "search the Scriptures," (John 5: 39) If then, men must go to the Scriptures to know whether their religion be correct, and whether the doctrines of their teachers are the truth, it need not be said, they must possess the Scriptures.

Indeed, the Bible is the light of our world. No ray twinkles through the thick darkness of our moral atmosphere, but what shines from the sacred page. And as well might we expect the morning light to arise, when the sun was stopped in his course, as to expect the conversion of the world to pure Christianity without a general dissemination of this heavenly treasure.

But notwithstanding the necessity of the Bible in evangelizing the heathen, it must still be kept distinctly in view, that this great work can never be effected by the Bible alone. Bible Societies do not indeed derive their chief importance from what they could effect of themselves, disconnected with missionary exertion. Before they can bless the

heathen with the Bible, the Bible must be translated. And for correct translations they are almost entirely dependant upon missionaries; who, having long resided among the people, into whose language the translation is to be made, have become familiar with all the different shades of meaning in their words, and have cultivated an intimate acquaintance with the views of the people on the subject of religion. But not to dwell on this point.

Divine Providence never intended that the Bible alone should evangelize the world. It is indeed a fact that divine truth is the sword of the spirit. But from the stress which the Scriptures lay upon *preaching*, as well as from the experience of many centuries, it is evident that it is divine truth *preached*, which is the chief instrument in creating men anew unto good works.

Such is the nature of the human mind, that very little can be expected from the bare distribution of the Bible. The mass of men are too indolent to gather from the Scriptures the great system of truth, and reduce it to practice, without having their attention excited and their inquiries directed by living instructors. And especially would this be the case with the heathen, respecting the Bible, for which they have as little esteem, as we for their Shaster or the Koran. And were it true that the Bible would be read, and that with attention, still, the labors of the missionary would be requisite to solve many difficulties which would occur to the rude inquirer; to lead the mind, step by step, from the rudiments to the higher branches of divine truth, and to enforce its importance, and to perfect that system of views and feelings, without which the Christian can neither be useful or happy.

Under the impression of this truth, the Savior said, Go—*preach* the Gospel; Go—*teach* all nations. And this has ever been a principal means which Divine Providence has used for the salvation of men, as is evident from the whole history of the church. It was through the preaching of the Gospel, and reasoning out of the Scriptures, that so many churches were planted in the days of the Apostles. It was through the preaching of the Gospel, and the dissemination of the Scriptures, that, in later times, the great reformation in the church was effected. It is through the preaching of the Gospel, in connexion with the more private influence of divine truth, that great multitudes at the present day, are brought to embrace the Savior. And when the consummation of these inferior scenes shall have taken place, the myriads of redeemed men shall be as crowns of joy to those, through whose preaching they will have been saved. The great means of salvation, then, is preaching to men the whole counsel of God, and directing their attention to that word of truth which is able to make them wise unto salvation.

The conclusion, then, respecting the comparative importance of Bible and Missionary Societies, is, that they are both necessary to the attainment of the object which either has in view; that they are but constituent parts of a great machine, whose movements are to effect a change in the moral aspect of the world. That their object is one; and that they derive their chief importance from their connexion with each other, and with the grand system of operations with which they are united.

Let then, no strife arise, between institutions whose interests depend so much upon the prosperity of each other. But let the friends of the Redeemer stand forth with redoubled activity and zeal; remembering that every effort not only benefits the particular institution, in behalf of which it is made, but adds a new impulse to the whole of that mighty system, by which fallen humanity is to be renovated, and the abodes of glory replenished with inhabitants.

For the Panoplist.

ON THE COMMON OBJECTIONS AGAINST THE DOCTRINE OF ELECTION.

Preliminary Remarks.

I. **UNREGENERATE** man is destitute of all holy love to God. By the purpose of God according to election is meant the benevolent design, by which he himself prepares this unregenerate man for eternal life. According to this definition, it will be seen, that the purpose of God has no relation to us, as a rule of conduct; but is the plan by which he obtains the final end of creation.

II. God purposes means, as well as ends. If he has elected any to everlasting life, he has also determined that they shall be holy; for "without holiness no man shall see the Lord."

III. The supposition of a strict analogy between God's executing his purposes, and the manner in which a parent executes his respecting his child, or a king respecting his subjects, is to be avoided.

IV. It is supposed, that God can create a moral being possessed of the faculties necessary to constitute a moral agent, without having his freedom in the least infringed by the doctrine of election. Moral agency and the divine purpose according to election, are perfectly distinct. There is no conceivable connexion between them; one belongs exclusively to God, the other to man.

I now come to the objections.

1. "If I am not elected to salvation, I cannot be to blame for not being saved; and God will be unjust in condemning me." Ans. The decrees and purposes of God are not given to us as a rule of conduct. So far as our own personal conduct or accountability is concerned, we have nothing to do with the divine purpose. We are to guide ourselves by the rule given in the holy Scriptures, and by nothing else. Our salvation depends on our conformity, or non-conformity, to this.

2. "But if I am not elected, how can I choose life?" Ans. The faculties, with which we are endued, capacitate us to choose or refuse life. Agreeably to my 4th remark, we are free moral agents, acting under a law, by which we are to be judged. The doctrine of election is not, therefore, any hindrance to our choosing life.

3. "The doctrine of election represents God, as partial in the distribution of his grace, and the Scriptures declare that God is no respecter of persons." Ans. Partiality implies capriciousness; or a preference of one person to another, without any proper reason. God is not partial; as a moral governor, he treats men agreeably to their character and conduct. When I see the Sovereign of the universe regarding the prayers and alms of the Roman centurion as much as

though he had been of the seed of Abraham, I can exclaim with Peter, "of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth God, and worketh righteousness, is accepted of him."

4. "If the doctrine of election is true, then God cannot be sincere in his commands and invitations." This objection will be easily answered by considering, what constitutes sincerity in any being. We say a man is sincere, when his actions correspond with his words. If a person invites me to a feast, and I feel confident, that all he offers he is able and willing to perform, then I say that person is sincere in his invitation.

Pardon and eternal life are at the disposal of God. When he invites us to come and accept them, when the way of salvation is open to all through Christ, when he is telling us that "all things are ready," and when he points us to that "great assembly which no man can number, "of just men made perfect," what stronger proof can we have of sincerity, than is here afforded. The doctrine of election presents nothing incompatible with all this; and if any thing prevents our compliance with the commands and invitations of God, it is the hardness of *our hearts*, the perverseness of *our wills*.

The objections to the doctrine of election assume almost as many forms, as there are opposers to it; but most or all of them can be resolved into those I have considered; and may be answered on the same general principles.

There is one general remark, which applies with force to all common objections to this doctrine. It is, that all objections rest equally against the existence of the *fact*, that some are actually saved, and some lost, without reference to its being an eternal purpose. Indeed, I may go farther, and say, that the objection does not lie so much against election, as an eternal purpose in the divine mind, as against the execution of it. Were there no eternal purpose of God, and could the objector see this fair world robbed of its greatest beauty by taking away the evidence of some design, grand and magnificent as the mind which created it, still he would gain nothing. If there were no purposes of God; and if the same phenomena were exhibited in the moral world, that now are, the same objections would rest against the simple fact, that now do against eternal election. If God, by any means, thinks proper to overcome the hardness of the hearts of some, and not of others, the same objection of partiality and insincerity in him, and of inability in the creature, remains, that does in the case of election. God is partial, God is insincere, because *all* are not made "partakers of the heavenly gift." Man is unable to do it, because every man does not do it. Let the objector look back to that period, where duration ceases to be marked by the succession of events, where time itself is merged in the ocean of ages, and see what difference it makes in the view of that God, who sees past and future as always present, whether the event is decreed, or the simple fact takes place.

But should not the view of the objections, which I have taken, be sufficient to show their futility, still it would not be proper to reject the doctrine. Founded upon the perfections of the divine character, forming a glorious exhibition of the divine benevolence in rescuing

fallen man, united necessarily with the plan of redemption, when viewed in connexion with our moral turpitude; and, more than all, exhibited either implicitly or directly upon almost every page of the Scriptures, it would seem, that no objection of the nature we have been considering, would be sufficient to overthrow our belief in its truth.

Reason forms conclusions, or establishes principles from known facts. Without the knowledge of facts it can do nothing. It is in vain to call up reason and imagination to form principles for the divine government. It is in vain, and worse than in vain, to erect every gentle, and tender sympathy of our nature into a principle, which is to preside over the counsels of the Deity. Reason has a right to judge of the credentials of heaven's ambassador; but it has no right to sit in judgment on the information he gives us. It is as much the part of reason to abstain from conclusions, where the evidence of fact is wanting, as it is to make them where the evidence is possessed. All conceptions of ours, without this evidence, are no more to be regarded than the dreams of the sick man, or the wilder vagaries of the lunatic. Modern astronomy with her million systems has not shed one glimmering ray upon the counsels of the "mighty God, the everlasting Father." If we stretch the ken of our mental eye as far as it will reach, still our knowledge must be bounded by experience;—beyond, all is dark;—all is incomprehensible.

The object of revelation is not to acquaint us with what we might as well know from the light of nature; no, it attempts to unfold the mysteries of that kingdom, which is "eternal and in the heavens;" and to tell us of the counsels of that God, whose arm is stretched over all worlds; and whose mind comprehends that mighty maze, which is to fill up the vastness of eternity. To such a revelation, to such truths, reason must submit herself, and be content with deducing conclusions from her own limited experience. And though we cannot fully comprehend the mighty plan unfolded in the Bible, and though some of its doctrines, to our dark and benighted understandings, seem attended with objections, still a firm confidence in the testimony of God would lead us to receive them as truths, and wait with humble submission for the clear visions of eternity to unfold them in all their glory.

P.

For the Panoplist.

ACCOMMODATING NOTIONS OF SALVATION.

THERE has always been a strong propensity to make the way to heaven easy. Indulgences for sin have been sought with avidity, and believed with confidence. Nor have the means or the endeavors for procuring these supposed indulgences been confined to those who advocate the doctrine of papal infallibility. A little notice of passing events will furnish any one with many instances of attempts to purchase the liberty of breaking the divine law.

Two grounds are assumed by careless and impious men, on which they expect future happiness. The first is the gratuitous assumption, that sin is a very small evil. Such a trifle is it, in their estimation, that none but the most daring criminals will hereafter be punished at all; and the retribution for their offences is supposed very inconsiderable. The second error is, the magnifying of the value of their good works to such a degree, that a small number of miserable performances, are exalted into atonements for sin; offerings of sufficient value to purchase interminable felicity.

In the opinion of the former description of persons, sin scarcely deserves the name. They seem to suppose that man was created for the purpose of selfish enjoyment; that each is to seek his own gratification, regardless of its effect on others; that all means of pleasure within his reach he is fully entitled to employ; and that by giving unbounded indulgence to their inclinations they are serving the Almighty very well. With these men holiness is a word without meaning. They neither seek nor desire to know any thing about it. Supremely selfish, they entertain no conception of benevolence as an active principle, nor of the wisdom of seeking enjoyment in doing good. Were these extravagant absurdities to be so far countenanced as to allow them the name of religious opinions, those who hold them have learned their religion any where but from the Bible. If they worship any deity, he may be any other being in the universe, but not the God of Israel.

The supporters of the second error maintain the high excellence of human endeavors, and assert their efficacy as propitiations for offences. Disregarding the divine command, and the obligation it imposes on man, of loving God with all the heart, they seem to forget that a single violation of this command incurs a debt which the sinner can never pay. Did these good works possess the fancied merit sometimes assigned them, still, their amount is so exceedingly small, that it would seem rather too much to calculate on the endless joys of the world of purity, in compensation for such feeble endeavors as may be made in a short life. But on recollecting that the best human endeavors have much evil in every part, and the pollution of one destroys the purity or cancels the value of the other, the notion of offering them as a price for a seat in heaven, seems as full of extravagant folly as of daring impiety.

One prominent example of inconsistency has always been exhibited between the conduct and professions of the advocates of the doctrine in question. While pretending to purchase immortal happiness by their works, instead of increasing the number and extent of their labors proportionably to the stupendous consequences depending on them, they are the most slothful of all men. Were they to offer to a fellow-sinner such compensation for an injury as they bring before the great Searcher of hearts, they would be repelled with indignation, for adding insult to injustice. In illustration of these remarks, I subjoin the following extract from a Review of "*Travels in Caucasus and Georgia*."

* Edinburgh Review, No. LVI, p. 313.

It is well known that a Romish priest must say his breviary five times a day. Among other stories which are told of Jesuitical casuistry, it is said that the sons of St. Ignatius invented a convenient method of complying with the injunctions of the church. At the canonical hour, the Jesuit repeats the alphabet from A to Z, to which he adds a short collect, in which he begs that the Christ-Cross row may be taken as an equivalent for all the prayers which can be made out of the combination and repetition of the letters. The Calmucks have displayed still greater ingenuity. We Europeans pride ourselves upon the superiority which we have attained, by substituting machinery for human labor. We think we have accomplished miracles, by employing the 'strong arm' of 'unconquered steam' in twirling the spindle, or in setting the wool card in motion. The followers of the grand Lama have done more. They invented praying-jennies which do the business in perfection. It is a doctrine amongst them, and it is so convenient to saints and sinners, that no Calmuck, whether freethinker or devotee, has ever ventured to call it in question; that as often as the paper, or other substance upon which a prayer is written, is set in motion, this movement of the written prayer is as meritorious as its oral repetition. The Kurada, or praying machine, is therefore constructed upon this principle;—it consists of two cylinders, or drums, filled within-side with rolls of paper covered with prayers and ejaculations, written in Tangotian, or sacred language. The drums are hung in a neat frame, and are kept on the whirl with great facility, by the simple contrivance of a string and crank; and every turn of the cylinder is perfectly equivalent to the repetition of all the prayers contained in it. The turning of the Kurada, is an agreeable pastime in the long evenings of winter; but Tartar ingenuity has discovered a method of dispensing even with the slight degree of exertion which this compendious substitute requires. We make 'swift trochais' roast our meat—they employ the smoke-jack to say their prayers for them; and the Kurada, which spins over the fire in the midst of the hut, transfers all its devotional merit to the owner. The Mongols are yet more wisely economical of individual responsibility and labor. Amongst them, the inhabitants of a district construct a Kurada at their joint expense, which is placed in a mill-house, by the side of a running stream; and this subscription Kurada is made so large, that it holds prayers enough to serve for all the parish; and, consequently, except in seasons of uncommon drought, when the water is too low to turn the mill which grinds prayers for the parishioners, they are completely exonerated from the obligation of wasting their time in the *Churule*, or temple. The *Kimorin* is another dumb substitute for devotion of the same nature. It is a flag, upon which the air-horse or Kimorin is painted, together with an appropriate selection from the Calmuck ritual. Such were the consecrated ensigns seen by Dr. Clarke. As long as the Kimorin flutters in the wind, the inhabitants of the tent upon which it is hoisted, are making their way to heaven by help of the air-horse."

REVIEWS.

CXVII. *Letters on Christian Baptism.* 1. *Mode of Baptism.* 2. *The subjects of Baptism, containing some direct arguments in support of Infant Baptism.* 3. *Further arguments for Infant Baptism—the evidence for Infant Baptism and for Female Communion compared—and an application of the subject.* From Rev. Hubbel Loomis, of Willington, to his brother, Mr. Joel Loomis, of Lyme. Norwich: Hubbard & Marvin. 1818. pp. 61.

AT the present interesting period of the world, it is a token for good, that a spirit of brotherly love is so generally prevalent among the people of God. It is an auspicious circumstance, that the middle wall of partition, which has so long separated Christians of different denominations, is now crumbling away, and those who love the Lord Jesus Christ, and who are agreed in the essential doctrines of Christianity, are more disposed than formerly to endeavor to keep the unity of the Spirit in the bond of peace." With heart-felt satisfaction have we heard the men of the world exclaim, as they witnessed the mutual affection of professed saints of different sects, "See how these Christians love one another. This is true religion. Nothing but the power of God could have brought this to pass." While the lack of this spirit mars the beauty of Zion, checks the spread of true religion, and in various ways does incalculable injury to the church of Christ, the prevalence of it has great influence in causing her to appear glorious in the eyes of men. We hail this state of feeling in the Christian world, both as proof of the influence of vital piety, and as the harbinger of its more extensive spread. It is one among "the signs of the times" which evince that the period is near, in which "the earth shall be full of the knowledge of the Lord;" in which all saints shall practically realize, that "there is one Lord, one faith, one baptism;—the period, in which "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." We doubt not, that as this blessed era approaches, the spirit of which we speak will more and more prevail. The change in this regard, which has hitherto taken place, has sprung in great measure from efforts made for the propagation of the Gospel. These efforts have been confined to no section of the visible church. They have, in a manner without former parallel, united the influence, the contributions, and the prayers of Christians of every denomination. While carrying forward their stupendous labors of love, they seem to have lost sight of their minor differences, and to have been solicitous only for the extension of the blessings of that religion which came down from heaven; to have aimed only at promoting the glory of God and the salvation of men. By being thus brought to act in concert their feelings have been united; their hearts knit together in Christian affection. In this manner has their enjoyment of God and of religion been greatly increased. In this, as well as in other respects, have they realized the fulfilment of the promise; "the liberal soul shall be made fat, and he that watereth shall be watered also himself."

In this view of the present state of the world we behold abundant cause of gratitude. We may always expect to see Christianity flourish or decline among mankind at large, in proportion as its professors feel and exemplify its spirit.

We were naturally led to make these reflections by a perusal of the work which we have undertaken to review. It is certainly to be considered as matter of lamentation, and as evidence of the frailty of man, that religious controversy is often carried on with feelings of bitter animosity and strife; that the combatants in many instances seem to lose sight of that charity which occupies so conspicuous a place in the Christian character; that they apparently seek to trample upon and destroy each other. Such angry disputes are a wide departure from the spirit of that religion, which speaks peace on earth, and good will toward men. They are completely at variance with that charity, which suffereth long and is kind, which is not easily provoked, and which thinketh no evil. Hence we are truly gratified, when we behold a writer on a controversial subject divesting himself of this angry and contentious spirit.—We are gratified, because we regard him as an instance of the predominance of Christian principle, and because we expect from him an able defence and a clear elucidation of truth. Our readers will anticipate the remark, that we have experienced this gratification in perusing the pamphlet now before us. The author appears to have approached his subject with feelings of kindness and brotherly love towards those from whom he differs in opinion, and with a simple intention to exhibit Scriptural evidence in support of his own sentiments and practice. In the whole course of his argument we do not perceive that he has lost sight of these feelings, nor of this intention. In perusing his pages we have been reminded of the candor and benignity, united with the inflexible adherence to what he conceived to be truth, which mark the controversial writings of president Edwards. Like this great and good man, Mr. Loomis never allows his passions to gain the ascendancy over the better feelings of his heart, nor his language to degenerate into intemperate abuse of those whose tenets he is controverting. He seems to have been free from party spirit, and to have aimed only at vindicating the claims of truth. Hence is his performance much better adapted to carry conviction to the minds of all classes of readers, than if it had been executed with the opposite spirit.

Though we entertain the most cordial affection towards the denomination styled Baptists; though we cheerfully allow them all the merit which they can claim for pious and devout affections towards God and benevolence to men; though we highly venerate the character of many individuals in that communion, both among the living and the dead, for their learning, their talents, their useful labors in the church of Christ; still we strongly wish, and we fervently pray, that as a body they may possess and exhibit more of the spirit of liberality; more of the Christian catholicism which we are happy to recognize in the pages of our author. Nor would we confine our remark to one denomination. We should truly rejoice to behold Christians, and especially Christian writers of every name, universally imitating the example here set them. While they are bound, each individual for himself, to “be fully persuaded in his own mind” concerning every controverted subject, we should be happy to see them exercising forbearance towards all, whose opinions differ from their own on points which are not essential to the salvation of the soul. Had the pages of every religious controversialist been equally free with those of our author from wrath, and clamor, and

evil speaking, the religion, concerning which they have written, must have appeared to much greater advantage in view of ungodly men, and they must have felt more powerful inducements to embrace it themselves. Indeed let any man, as Mr. L. seems to have done, take his pen in hand with the love of God in his heart, and a solemn sense of his accountability for all which he writes, and he must feel that he has other work to do, than to misrepresent the tenets of others, or to bring unmerited disgrace on their practices or themselves.

But besides the merit of candor, we think our author's reasoning in the main conclusive. Not however that we are prepared to adopt all his positions, nor that we deem all his arguments equally convincing. For instance, we doubt whether he has satisfactorily made it appear, that the rite of circumcision ever belonged to the Christian dispensation, or that God ever required of his people under this dispensation the observance of that rite. Indeed the more we have reflected on the subject, the stronger have our doubts become. We should consider it more consistent with the general conduct of the Most High towards men; more congenial with the gracious indulgence which he has always exercised towards their prejudices and their weakness, to suppose that he *allowed* the primitive saints for a season to observe the rite of circumcision, than that he *required* them to do it. This remark is specially applicable to those who were converted from among the Jews. These people were strongly attached to the institutions of their religion. Hence had they, on embracing the Christian system, been required to lay them aside at once, and to practise other observances, it is manifest their prejudices must have been roused; they would have felt strong objections to the scheme of faith which contained this requirement; consequently, they would, in all probability, have rejected it. Instead of demanding this, the Most High in wisdom and mercy permitted them for a season to retain the seal of the covenant which had been established in the family of Abraham. Notwithstanding the ingenuity, with which Mr. L. has maintained his opinion on this point, we are still more inclined to retain this view of the subject—a view which we have long entertained—than to adopt the supposition, that God required of his people under the Christian dispensation an observance of the rite of circumcision. If, with our author, we believed that such a requirement ever existed, we should be at a loss to give a reason why it does not still exist; and we should feel entirely unable to determine at what time its obligation ceased. We can conceive of no consideration, except that just mentioned, why circumcision should be practised in the days of the apostles which does not now exist.

But was the view given of this subject in the pamphlet before us established beyond a reasonable doubt, it would not at all strengthen our conviction of the propriety of pædobaptism. We have never been able to see sufficient ground for the opinion advanced by our Baptist brethren;—That since the appearance of the Savior, God has set up a new church in the world. We have always considered the reasoning of the apostle in the epistle to the Romans and in that to the Galatians, as conclusively establishing this point;—That the church of Christ is now essentially the same with that which existed under the Jewish economy. Hence to us it appears matter of indifference, whether it is

supposed that the rite of circumcision has ever been binding under the Christian dispensation, or that it ceased to be so, when the Savior instituted the sacrament of baptism. The only position then, which it seems on this part of the subject important to maintain, is, that this sacrament is now substituted for the ancient rite of circumcision: this we conceive Mr. L. has fully accomplished. With regard also to the main points which he has endeavored to establish—that the mode of applying water is not essential to the ordinance of baptism; that sprinkling or pouring is a proper mode; that the infant children of believing parents are proper subjects of this rite—we consider his reasoning able and conclusive. To every honest and candid inquirer concerning the will of God, these Letters are well adapted to convey conviction and instruction. We should think it impossible for a person of intelligent and liberal mind to peruse them, without feeling that the author is a man of strong and discriminating intellect, and that he has thoroughly considered his subject. We cordially recommend these Letters to the perusal of Christians of every denomination; especially of those whose minds are exercised with doubts on the subject of baptism. Among the many essays which we have examined on this controverted subject, we remember none which we consider more able or more satisfactory. Indeed it is no more than justice to our own feelings to assert, that we do not recollect to have seen this subject discussed with so much ability, united with so much candor.

Another consideration, which shews the useful tendency of this pamphlet, and which entitles it to extensive circulation, is that it is written in a manner peculiarly adapted to the apprehension of common minds. The writer has employed no learned phrases; no Greek nor Hebrew criticisms. He seems to have avoided every thing of this kind with studious care, and to have aimed to render his work in all points intelligible and useful to the mass of readers. His argument is conducted in a manner fully level to the comprehension of all who possess plain common sense. Every person of this description, we should imagine, must be interested and pleased with his mode of reasoning. We were specially gratified with what he says on the subject of close communion. His readers in general, we doubt not, will agree with us, that his remarks on this topic are forcible and happy. We are unable to see what reply can be made to them. We hope our Baptist brethren will give us the credit of Christian feeling and of candor, when we express strong solicitude that the time may not be far distant, when as a body they shall acknowledge, that in this regard they have taken ground which is not tenable. In our view, their notions on this point are decidedly the most obnoxious part of their system. They seem to us inconsistent with the very genius of Christianity; with principles abundantly inculcated in the New Testament; with the spirit illustriously exemplified both by Christ and his apostles; with that cordial affection, that brotherly love which must in a measure be felt by all who belong to the household of faith. With great interest, with uncommon satisfaction, have we perused the able production of the eloquent Mr. Hall on this subject. Without attempting to decide whether or not all his reasoning is correct, we hesitate not to yield our unqualified assent to the principal doctrine which he lays down;—That all who expect to

enjoy eternal communion in the world above, should exercise mutual fellowship on earth. In our view every attempt to increase among the disciples of Christ that true Christian catholicism, of which this great man has given us more than one example, should be hailed with pious and grateful acclamation. It is impossible for us to conceive that those who have been born of God should refuse to love one another. But if all such persons truly feel this mutual affection, it may well be demanded, what sufficient reason can exist for withholding from each other that which among all Christians has ever been regarded as the proper expression of it?

While we make these reflections we wish to have it clearly understood, that it is only a catholicism which has for its foundation love to the truth as it is in Jesus, which we wish to see encouraged or promoted. We would be among the last to countenance liberality of sentiment at the expense of the interests of truth. Those interests are paramount to every other consideration. For the good opinion of any man, or body of men, we would not sacrifice one iota of the faith which was once delivered to the saints, and which is essential to the salvation of men. As to those who are not disposed to meet us on the broad principles of the Gospel of Christ—those principles which exalt God and humble the sinner—as to such men, by whatever name they may be called, we see no ground on which we can hold fellowship with them. They and their principles deserve to be classed with the unfruitful works of darkness, from which saints should come out and be separate. At the same time, all who love the Redeemer, whatever trifling shades of difference may exist in their opinions, should be united together in love. This is demanded by a regard to their own comfort, as well as to the interests of religion. It is because we would have the bonds of union more closely drawn between persons of this description; because we would have every thing which serves to keep them asunder removed;—if we know our own feelings, and from no selfish nor sinister motives it is, that we strongly desire to see the doctrine of close communion universally discarded, and the real disciples of one common Lord sitting together as children at the table of their common Father. On this topic we might enlarge; but our limits will not permit. We fervently pray, that what we have said upon it may not be so construed as to wound the feelings of any individual.

With regard to the style, in which this pamphlet is written, we cannot speak with unqualified approbation. It possesses in considerable degree those essential requisites of good writing—perspicuity and simplicity; but it is deficient in classical refinement and taste. There is in some instances a lack of that propriety and amenity of expression which it is always pleasing to witness. Mr. L. can hardly be said to write like a man, “whom words have long been used to obey.” Judging from this specimen, we should conclude that he has not devoted sufficient attention to the forming of his style. This exception, however, in a work like the present, is of minor importance. If greater attention to phraseology must have caused Mr. L. to diminish aught from the clearness and the force, with which he has illustrated his subject, we should certainly prefer to have his production in its present form. We are sorry for the individual, who, in his demand of a more finished

style of writing, should lose sight of the good sense, the piety, and the sound reasoning which are spread over these pages. At the same time, we would recommend to Mr. L. and to every man who writes for the instruction or the entertainment of others, careful attention to phraseology. Every person of observation knows, that thoughts derive advantage, even to the plainest reader or hearer, from being well expressed. It is also, if we are not mistaken, the opinion of Blair—an opinion doubtless correct,—that while an individual is acquiring a good style, he is likewise learning to think with propriety.

We have refrained from making extracts from these Letters, from the hope that our readers will be induced to possess the work itself. We feel a strong assurance, that they will find themselves much interested and instructed in the perusal of it. We should be gratified to see it extensively in their hands, and in those of the community at large. We quote the following from our author's closing reflections, as a sample of his manner, and as no bad specimen of Christian eloquence.

"I fix my eyes upon my children, and consider their wants. It is salvation which they need, the salvation which is by faith in the blood of Immanuel. They may die before me, or they may be spared to attend my funeral solemnities, to close my eyes and to follow me to the grave. They may die in childhood, or they may be kept in life to a good old age. While they live they need worldly things for their support and comfort. But they must die, and then salvation will be every thing to them. When they stand around me listening to my counsel and my prayers, I fix my eyes upon them, and attempt to look down the long vale of futurity, to see what may be their portion. But dark clouds hide the prospect. For ought I know, they may have descendants which shall continue through successive generations to the end of time. Should this in Divine Providence be the case, these descendants will need the salvation of the Gospel. In temporal things I know, judging from the history of the world, they must meet with greatly diversified scenes; that their lives on earth must be checkered with disasters, disappointments and woes. But this is of no moment, when compared with their salvation. Only one anxious petition have I to make unto him who is able to save. The petition is, that they might obtain redemption through the blood of Jesus. Could I be assured of meeting them in the heavenly world, I should not fear the worst that could befall them in this. No, if I knew they would be beggars in the streets, and die like Lazarus, without an earthly friend to sympathize, yet this, if I knew, that like Lazarus they would die in the faith of God's elect, would not cause me one sleepless night. For my interview with them on the shores of Canaan, would be no less transporting and rapturous, than if they had lived amidst the dainties, and had been crowned with the honors of the earth. While standing on the borders of Canaan, and extending my arms to welcome my sons and my daughters to the mansions of rest prepared of God for them, the wormwood and the gall of earthly conflicts would be forgotten, while I pointed them to the Prince of life, who loved us, and gave himself for us; and from whose presence we should go no more out. The fears and the tortures of earth would be left far behind, while with one voice we sang to the honor of the Lord Jesus, 'Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood, and hast made us kings and priests.' Comparatively little should I think of the possible trials, which might await my children on earth, if I could only be assured of meeting, and of dwelling forever with them in the kingdom of God." pp. 57, 58.

CXVIII. *Neal's History of the Puritans. Vol. III.* Boston: 1817. 8vo. pp. 560.

(Continued from Vol. xiii, p. 133.)

THOSE who read history for no other purpose but for its details of great battles, or of the establishment and final destruction of empires,

need not trouble themselves by examining this volume. Though not destitute of specimens of human ingenuity in the trade of butchery, it does not derive its principal interest from recitals of this kind. Some people have a curiosity for little else than extraordinary narratives of sufferings and crimes. To these the ordinary affairs of life, and common occurrences of every day, supply no subject sufficient to awaken their attention, because their passions are not excited, and no frightful example of human depravity arouses their feelings.

The volume before us relates the events in the period from the commencement of the civil war, in 1642, to the death of Charles I. in 1648. To those who are acquainted with the history of England, it need not be said, that this was one of the most tempestuous seasons recorded in the annals of the nation. In the former part of the time in question, each party, having its parliament, its show of civil authority, and its army to enforce obedience to that authority, a great deal of coercion was used where it would better have been omitted. The distresses of the civil war in every stage of its progress fell with great weight on the ministers of religion. The proceedings against this class of men about the time of the battles at Atherston Moor, Lansdown, Roundaway-down, and the capture of Bristol by the king's forces, we give in the words of our author.

"The clergy on both sides had a deep share in the calamities of the times, being plundered, harassed, imprisoned, and their livings sequestered, as they fell into the hands of the enemy. The king's party were greatly incensed against the *puritan clergy*, as the chief incendiaries of the people, and trumpeters of rebellion. Such as refused to read the king's proclamations and orders against the parliament were apprehended, and shut up in the common goals of York, and other places within his majesty's quarters. When any parties of the royal army got possession of a town that adhered to the parliament, they inquired presently for the *minister's house*, which was rifled and plundered of every thing that was valuable, and himself imprisoned if he could be found; but the *incumbents* usually took care to avoid the danger by flying to the next parliament garrison. Above thirty puritan ministers took shelter in the city of Coventry after the fight of Edge Hill. Great numbers came to London with their families in a naked and starving condition, leaving their books and every thing they could not bring away, to the mercy of the king's soldiers. The prisoners underwent uncommon hardships, and would have been executed as *rebels*, if the parliament had not threatened reprisals.

"On the other hand, the *episcopal clergy* were no less harassed by the parliament soldiers; these being in possession of the best livings of the church, were liable to suffer the greatest damages; multitudes of them left their cures, and took sanctuary in the king's armies or garrisons, having disposed of their goods and chattels in the best manner they could. Others who had rendered themselves obnoxious by their sermons, or declarations for the king, were put under confinement in Lambeth, Winchester, Ely, and most of the bishops houses about London; and for want of room about twenty (according to Dr. Walker,) were imprisoned on board of ships in the river Thames, and shut down under the decks, no friend being suffered to come to them. The same writer observes, that about one hundred and ten of the London clergy were turned out of their livings in the years 1642 and 1643, and that as many more fled to avoid imprisonment: yet it ought to be remembered, that none were turned out or imprisoned, for their adhering to the doctrine or discipline of the church of England, till after the imposing of the Scots covenant; but for immorality, false doctrine, non-residence, or for taking part with the king against the parliament." pp. 49, 50.

Some opinion may be formed of the low standard by which the qualifications of clergymen were estimated in those days, by the dignitaries

of the church, from the fact, that of *one hundred* cases of those whose benefices were sequestered by order of the committee of parliament, *eighty* of the incumbents were convicted of scandalous immoralities in their lives." Nor should it excite our surprise, that under an administration where such abuses were tolerated, and so little regard was shewn to moral character in making preferments, the great body of sober Christians should be aroused to unite their interests to obtain a reform. That the measures of the parliament were all adapted to obtain a redress of wrongs, or their motives always pure, we do not affirm. Undoubtedly much of the bitterness which has too often tainted the proceedings of churchmen and dissenters towards each other, may be referred in its origin to those days of tumult, when each party seemed intent on exterminating the other.

When we recollect the variety of religious sects at that time existing in Great Britain, the discordant notions which they embraced, the pertinacity common to all men in their religious opinions, and, above all, the sentiment at that time not exploded, that error might be exterminated by the sword, instead of wondering that some should propagate their doctrines at the expense of their lives, we may rather be astonished that so few suffered by the hand of the executioner, during the continuance of parliamentary authority, or in the time of the commonwealth.

In the present volume a considerable space is occupied, by the trial of Archbishop Laud. In our notice of a former volume of this work* we had occasion to give our readers some specimen of the cruelty of this man in the trial and punishment of Dr. Leighton. No man at all acquainted with the events of the period under consideration can be ignorant of the life, the persecuting spirit, or the tragical exit of this intolerant prelate. A careful examination of his administration would furnish one of the most instructive examples of elevation from humble life to the loftiest eminence in church and state; of the greatest abuse of ill-gotten power; of the resolute defence of crimes, when the means of perpetrating them were no longer at command; and of a fall as signally terrible, as his advancement had been undeserved.

It is one of the humiliating characteristics of man, that he seldom uses an advantage well. If a victory be obtained, it must be pushed so far, that in the issue, it is sometimes productive of all the ill consequences of a defeat. On casting our eye on the history before us, and others relating to the same events, we think there can be no reasonable doubt, that had the Scots commissioners, and the Presbyterians in general, been contented with the concessions obtained in their favor, and made a prudent use of their influence, these ecclesiastical discipline might have been established on solid foundations, which would have prevented the fatal divisions which arose between them and the parliament, put an earlier period to the civil war; thus the Independents, Erastians, &c. could not have pushed matters to such extremes, whereby the nation was disgusted at their innovations, and finally have opposed an effectual barrier to the restoration of the second Charles, and the complicated miseries which followed that event.

* See Pan. for March, 1817, p. 133.

Most men have tenacious memories in regard to the wrongs they receive. Those who exert their power in inflicting injuries on the defenceless or the weak, teach a lesson to others which themselves are in danger of learning, whenever the revolution of human affairs shall put them within the reach of the former subjects of their oppression. This was the case with Laud, Charles I. and many other ambitious spirits of that day. They drank deeply of the bitter cup which they had so liberally poured out to all who differed from their opinions, or dared to complain of the rigors of their tyranny. Another exemplification of the same kind was presented in the sufferings of the Presbyterians, who were ejected after the restoration. After enumerating the remonstrances of the Independents, and the difficulties which arose in parliament on this occasion, our author remarks,

"Little did the Presbyterian divines imagine, that in less than twenty years all their artillery would be turned against themselves; that they should be excluded from the establishment by an act of prelatical uniformity, that they should be reduced to the necessity of pleading for that indulgence which they now denied their brethren; and esteem it their duty to gather churches for separate worship out of others, which they allowed to be true ones. If the leading Presbyterians in the assembly and city had carried it with temper towards the Independents, on the foot of a limited toleration, they had, in all likelihood, prevented the disputes between the army and parliament which were the ruin of both; they might then have saved the constitution, and made their own terms with the king, who was now their prisoner; but they were enamored with the charms of *covenant uniformity*, and the divine right of their presbytery, which, after all, the parliament would not admit in its full extent. Mr. Baxter, who was no friend of the Independents, says, 'That the Presbyterian ministers were so little sensible of their own infirmities, that they would not agree to tolerate those who were not only tolerable, but worthy instruments and members in the churches, prudent men, who were for *union in things necessary, for liberty in things unnecessary, and for charity in all*; but they could not be heard.' "

It has been as strongly exemplified in our own country as any where, that many of those who clamor the loudest for *toleration, liberty of conscience, liberality, candor, charity, &c.* are not less tenacious of their own creeds than those against whom the cry is made; nor less backward to persecute, whenever it falls within their power. Fully as ready would these men be to use the sword of civil authority, were it put into their hands, as the high churchmen or Presbyterians in the days of Charles and Cromwell. We need not specify instances, many of which are within the recollection of our readers; nor is it necessary to say, how far they would enforce obedience to their own decrees; but when a sect, or individuals, are found ready to do all they can, it is a fair conclusion that they would do more, were the means placed within the compass of their ability.

If "power without right be the most detestable object that can be presented to the human imagination," we readily infer that a being of such desperate depravity, who prefers wrong to right, should not be trusted with a large share of such a dangerous property. Whenever stern necessity calls for the deposit of it in the hands of an individual, too many checks can scarcely be placed on that individual to prevent abuses. Still, with all the limitations which human sagacity has hitherto applied, the pages of civil and ecclesiastical history have presented

numberless instances of failure in controlling the execution of the laws. Instead of displaying the tenderness of a father, or the watchful vigilance of a shepherd, the constituted guardians of poor distracted liberty have showed the manners of the tiger, while professing the mildness of the lamb; have gloried in their ingenuity in tearing and trampling the flock, whose deepest misery is the joy of their devourers.

The Assembly of Divines during this period continued in session five years and an half. Their principal labors were the following, viz. 1. "Their humble advice to parliament, for ordination of ministers and settling the Presbyterian government." 2. "A directory for public worship." 3. "A confession of faith." 4. "A larger and a shorter catechism." 5. "A review of some of the thirty-nine articles." Few ecclesiastical bodies have been subjected to more bitter aspersions than this assembly.

Their character and reputation have not, however, been left destitute of some defenders, nor have they, perhaps, been more correctly estimated than in the following opinion of the historian.

"When posterity shall impartially review the labors of this assembly of divines, and consider the times in which they lived, they will have a just veneration of their memory; for though their sentiments in divinity were in many instances too narrow and contracted, yet with all their faults, among which their persecuting zeal for religion was not the least, they were certainly men of real piety and virtue, who meant well, and had the interest of religion at heart; and most of them possessed as much learning as any of their contemporaries: the names of *Lightfoot, Selden, Gataker, Greenhill, Arrowsmith, Twisse, bishop Reynolds, Wallis, &c.* will always meet with esteem from the learned world; and had they not grasped at coercive power, or jurisdiction over the consciences of men, their characters would have been unblemished." Mr. Baxter, who knew most of them, says, "They were men of eminent learning, godliness, ministerial abilities, and fidelity; and being not worthy to be one of them myself, I may more fully speak the truth which I know, even in the face of malice and envy, that as far as I am able to judge by the information of history, and by any other evidences, the Christian world, since the days of the apostles, had never a synod of more excellent divines than this synod and the synod of Dort." pp. 479, 480.

MISCELLANEOUS.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from p. 447.)

SEPT. 27, 1812. 6. *Good Devised.* One of the ministers of this town, who has a large family, conflicts with necessities. I would promote for him some support and encouragements.

The sermon which I delivered yesterday being filled with abridgments, exhibiting in a few words the illustrious points, both the duties and the mysteries of Christianity, it being a real service unto piety for people to have such things agreeably abridged unto them, and the word "cut short in righteousness;" I sent my sermon this day unto the bookseller, that it might be published under the title of *GRATA BREVITAS, an essay made in a few words to demonstrate that a few*

words may have much contained in them. With the most weighty matters of religion offered in several abridgments, as particular demonstrations of it.

7. *G. D.* I will take a catalogue of the books I have written, and upon each of them with a solemn and awful pause, consider to what special article of piety I should be myself thereby awakened; and accordingly make my most importunate supplications unto the Lord.

1. *G. D.* The case of relapses and abortions attending a work of begun repentance, has in my flock those examples that cry for me to speak unto it. I would, with the help of heaven, endeavor it.

2. *G. D.* My worthy friend in London sends me the lives of Mrs. P——. and Mrs. C——. I would sit with my children while they read over the story, paragraph by paragraph, alternately; and as they go along, I would make remarks upon such passages in the several paragraphs, as I would have them to take peculiar notice of. Lord, bless this action.

3. *G. D.* I have a kinsman at *Hampton*, who I am afraid is not good; yet he affects to appear good, and appears very ready to do good. I would make use of him, therefore, to serve the kingdom of God in that neighborhood, and furnish him with instruments for that purpose.

4. *G. D.* It being a time for despatching letters and packets for *England*, I would, when writing each of my letters, consider with as exquisite contrivance as I can, what good intention, and what method and motion to do good may be pursued in the writing of it. I would also propose unto the booksellers there, the reprinting of the lives of two pious gentlemen, which I have lately received from London.

5. *G. D.* Among the Commissioners of the Indian affairs we have so much encumbrance from the boisterous, clamorous, and impertinent loquacity of one man, that I am under much temptation to leave their company, and write home that my place may be supplied by another. But I would in this do nothing rashly; and I would call to mind the admirable example of the great Savior, bearing the froward humours of his disciples. However, I would, in the mean time, do my best, that the indirect intention of some, to discourage the English preachers to the Indians may be diverted; for to dishearten them will be to ruin all.

6. *G. D.* One that was more than forty years ago my school-master, is *—— with much poverty; but has the thousand times greater unhappiness of being an ungodly man. I would write unto him; I would send him some relief of his necessities: but I would therewithal as decently, but as pungently, as I can, advise him to the repentance that is necessary for him, and mention to others his necessitous condition.

I now and then also meet in the street a poor, and a very old man, whom I knew to be a man in years when I was but a child. I would stop him, and speak to him about his preparation for death, and put a book of piety into his hand for that purpose.

7. *G. D.* By the marvellous providence of God I am sometimes entrusted from unknown hands with the dispensation of secret charities. I would make this an occasion of three things. First; of importunate

* The word here is illegible.

cries to heaven, that I may not after all be a cast-away. Secondly; of being yet more liberal in my own expenses the same way; Thirdly; of quickening the objects of these kindnesses unto service for the kingdom of God. I would also pray for blessings on the unknown friends that procure this employment for me. And as I would use all imaginable fidelity in my stewardship, so I would use as much discretion as may be, to avoid misapplication.

Oct. 6. Saturday. I set apart this day for the fast of the closet, on such occasions as have used heretofore to put me upon the keeping of such days, in the recurring seasons for them. And particularly, to pray, that the papers I am sending to *London* may be preserved thither, and accepted there.

Dispensing alms this day, and laying aside the sum of twenty shillings apiece for several country ministers, I wrote the names of seven, who stood equally fair for the charity, and then looking up to heaven, I drew the lots for the number which was intended. I am sending the money to them, with certain books of piety, and with agreeable Scriptures written on the papers in which the money is enclosed.

1. *G. D.* I am advised that it may be a seasonable service to preach a sermon, that shall warn the young people of this flock against the contempt, which too many of them cast upon a religious education, and especially in running away to sea against the inclinations of their parents. But at the same time to quicken parents in bestowing a religious education, and advise children how to behave themselves while they are under the chastising hand of God for their sins against it.

(*To be continued.*)

For the Panoplist.

REMARKS ON SABBATH SCHOOLS.

ALTHOUGH I view Sabbath schools a great improvement on former customs, yet I think that the best method of conducting them is not pursued in every instance. Some reward is generally conferred on those, who distinguish themselves by application to study, either of nominal or real value. This being considered and appropriated as the pupil's own property, may be feared to cherish an avaricious and selfish spirit; so that at the very moment in which children are committing to memory portions of Scripture, they are also acquiring a fondness for money, and fostering a disposition totally repugnant to the very instructions they receive in the school.

The mode of exciting their diligence which I would propose, is the following:

That every scholar, who excels in committing and reciting his lesson, shall have a cent placed to his credit; and that all the children fully understand that these little sums are to be collected at the end of the year, and the amount of them from the whole school to be sent to our missionaries, to be appropriated to the instruction of a heathen youth.

This would present the instructor, or superintendant of the school a fair opportunity of laying before his pupils a view of the wretched state of those destitute children in pagan lands, and with these con-

trusting their own distinguished advantages, the value of their Bibles, and their means of instruction; and still more strongly enforce their obligations of gratitude to God, who has made them to differ. I have seen a school when thus addressed by their teacher, hang on his lips with the closest attention, while he mentioned the hopes which might be entertained of the fruits of their exertions, were they so wise and so happy as to obey the instructions of the Word of God. They were invited to strive, and to anticipate the unmingled joy which in the world of purity and glory will swell their bosoms, on meeting some of those now perishing souls of the heathen, who by their means, their labors, and liberality, shall be converted from their idolatry, and brought to know and believe in the Savior.

In the town of Waterford, (Ver.) this method has been tried one year, and has not disappointed the expectations of its friends.

CHEROKEE LANGUAGE.

MR. BUTRICK, a missionary of the American Board of Commissioners for Foreign Missions, has been diligently employed for several months in learning the Cherokee language, and in preparing to form a Cherokee Grammar. Though the design of the Board is to communicate the English language to the rising generation of our Aborigines, yet there are many adult Indians, who will never be able to understand our language well. It is desirable, therefore, that one of the missionaries should be able to teach the leading truths of the Gospel in the language of the natives. Mr. Butrick is designated for this special service.

As Mr. B. advances in his knowledge of the language, he is struck with the surprising refinement which it indicates. Though it is barren on moral, religious, and intellectual subjects, yet it is surprisingly copious in regard to all the objects, which occupy the minds of uncultivated men. The structure and regularity of the language evince beyond any reasonable doubt, that the remote ancestors of the Cherokees were, comparatively at least, a refined and improved people. On this account, their language becomes a curious subject of investigation.

As it requires great care to be accurate, in giving an account of a language with which one is but imperfectly acquainted, Mr. Butrick is unwilling that the result of his inquiries should be published at present. Still, we think that the following facts and statements taken from his late communications on this subject, may be relied upon as authentic.

1. The substantive verb *to be*, is not used in the present tense, and Mr. B. thinks not in the imperfect. To supply the place of the verb changes are made in the beginning of the word, which according to the English idiom, would follow it; as *a-ski-yu*, man; *tse-ski-yu*, I am a man.

2. Impersonal verbs, and sometimes others, vary to express distance.

3. Verbs have a first and second person dual, and perhaps a third. The first person dual and the first person plural are varied on account of the person to whom the discourse is addressed. Thus, when conversing with a friend, I say to him, *e-ne-wo-ni*, we two are talking;

but if I turn to others, and inform them that we two are talking, (that is, my friend and myself,) I say *o-ste-wo-ni*. So, if more than two persons are conversing together, one says to the company, *e-te-wo-ni*, we (more than two) are talking; but, if speaking to one not belonging to the company, he says, *o-tse-wo-ni*, we (more than two,) are talking.

4. Different verbs are used to express the same action, when applied to different objects. Thirteen different verbs are used to express the action of washing; as *ku-tu-wo*, I am washing; (i. e. my person, as in a river;) *ku-le-stu-la*, I am washing, (i. e. my head;) *ta-kung-ke-la*, I am washing, (i. e. my clothes;) *ta-ku-te-ya*, I am washing, (i. e. dishes, &c.;) *ko-we-lah*, I am washing, (i. e. meat;) &c. &c. &c. This difference of words prevents the necessity of mentioning the object washed. So the verbs love, have, take, die, leave, weigh, &c. &c.

5. There are three voices; active, passive, and middle; as, *tse-ka-u*, I love. (a person;) *ung-ke-ka-u*, I am loved; *a-quuh-ta-ka-u*, I love myself.*

6. Verbs are of three kinds, active, passive, and neuter: as *a-ke-ka-u*, I love (a creature, or thing.) *ung-qua-ko-i-yu*, I am redeemed, (ransomed from captivity;) *tse-o-o-sku*, I die.

7. There are six modes, indicative, imperative, subjunctive, potential relating simply to power or ability, one for which Mr. B. has no name, expressing liberty to do an action, and the infinitive.

8. There are five tenses; present, imperfect, perfect, first future and second future.

9. Mr. B. is at present able to describe six conjugations. The characteristics of these he has drawn out at length.

Mr. Butrick has spread out the verb *tse-ne-yi*, I take, through nearly all the modes and tenses. We copy the present tense, indicative mode, active voice, and the first person singular nearly throughout.

Tse-ne-yi, I take or catch, (a person;) *he-ne-yi*, thou takest; *ku-ne-yi*, he or she takes; *ne-ne-yi*, we two take; (one addressing the other;) *ste-ne-yi*, we two take, (addressing a third person;) *e-ste-ne-yi*, you two take; *e-te-ne-yi*, we more than two take, (addressing the company;) *o-tse-ne-yi*, we more than two take, (addressing some person or persons out of the company;) *e-tse-ne-yi*, you more than two take; *u-ne-ne-yi*, they take. *Tse-ne-yu-hu*, I did take; *tse-ne-ye-sku*, I have taken; *tu-tse-ne-yu*, I shall take; *tse-ne-ye-ska-sti*, I shall be taking; (that is, we presume, at some definite future time, or when some other event takes place.)

The subjunctive mode is formed from the indicative by prefixing *ye* to the various tenses. The potential mode is formed by prefixing *ya-le* to the present tense of the indicative, and *ya-le-quo*, to the imperfect. There is another way of forming the potential mode; and another mode which expresses liberty. *Tse ne-yu*, let me take.

Passive Voice. *Ung-ke-ne-yu*, I am taken; *ung-ke-ne-yu-hu*, I was taken; *ti-yung-ke-ne-yu*, I shall be taken; *wung-ke-ne-yu*, let me be taken.

Middle Voice. *Ku-ta-ne-yi*, I take myself; *a-quuh-ta-ne-yu-hu*, I did take myself; *ku-ta-ne-ye-sku*, I have taken myself; *tu-ku-ta-ne-yu*, I shall take myself; *ku-ta-ne-ye-ska-sti*, I shall be taking myself; *ku-ta-ne-yu*, let me take myself.

* This form of the verb seems to resemble the French reflective verb.

ANECDOTE.

ABOUT a year since, a merchant in one of our seaports, on fitting out a ship for India, told the captain, at the time of making the contract for the voyage, that there must be no swearing among the officers and crew; that he, (the captain,) must engage not to swear himself, nor permit others to be profane; that he must do as he pleased, with respect to taking the command of the ship on these terms; but, if he accepted the employment, it would be expected, that he should rigidly adhere to the stipulation, and that it should be known, as the law of the ship, that no profaneness was to be indulged.

The captain seemed to have no objection to reforming, but inquired, "How can I suddenly break off an inveterate habit?" "I will take care that you be reminded of your duty," said the owner. Wear the ring that I will give you, and let the law of the vessel be explicitly known." Accordingly, he procured a ring for the captain, with this motto engraved upon it; SWEAR NOT AT ALL. The vessel soon sailed, and, after performing the voyage, returned a few weeks ago. On being inquired of, respecting the subject, the supercargo declared, that there had been no profaneness on board, excepting a little within the first twenty days after sailing. At the close of this short period, the old habit was entirely destroyed; and during the remainder of the voyage, both at sea and in port, the success of the experiment was complete.

This single fact is of inestimable value, as it shows how groundless are the common palliations of profaneness, and how easy it is to do good, when a person is seriously engaged in it, is influenced by principle, and acts with decision.

CONFLAGRATION OF THE EXCHANGE COFFEE-HOUSE.

THIS vast building, which has been for nine years the boast and pride of Boston, was consumed by fire on the evening of the 3d inst. Like most other objects, in which men pride themselves, it has become a striking example of the vanity and uncertainty of earthly possessions. Though erected by a series of stupendous frauds upon the public, its origin was nearly forgotten; and it stood the most distinguished ornament of the town, highly praised and admired by travellers. It was seven stories high, and contained 210 apartments, including several splendid halls, and a noble area in the centre. The longest side measured 132 feet, the shortest 80, and the other two were of intermediate and unequal length. The edifice covered more than 12,000 square feet; and the outside walls were more than 80 feet high. In three hours was this vast building reduced to a mass of smoking ruins.

The fire caught accidentally in the highest story, at the south-west corner. The ungovernable element soon defied all attempts to save the building, though at first it seemed easy to be subdued. The conflagration is described, by those who witnessed it, as having been incomparably sublime and awful. The flame ascended from the whole

interior to a great height above the walls, and resembled the sun in brightness. Though the evening was cloudy, and the atmosphere thick, a person could read with perfect distinctness, at the distance of three miles or more. Providentially the fire was nearly confined to this building, and no lives were lost.

THE POLAR EXPEDITION.

NUMEROUS voyages have been made during a period of *three hundred and twenty years*, to discover a North West Passage from Europe to India.

Cabot's original attempt was in the year, - - - 1497
and terminated in the discovery of Newfoundland and the Labrador coast.

Frobisher's first voyage was in, - - - 1576

Henry Hudson's first voyage in quest of the north-west passage, after three fruitless attempts to reach India by a north-eastern passage, was in 1609

Another voyage, in which he discovered the bay which bears his name, was in - - - 1610

Repeated trials were made by other adventurers soon after. Those of James and Fox, were in the year - - - 1630

Wood's failure in - - - 1676

closed the long list of unfortunate northern expeditions in that century; and the discovery having so often failed, ceased for many years to be an object of public investigation.

Captain Middleton was sent out by the British government in 1741

Captains Smith and Moore, by a private Society, in - - - 1746

Though these last were encouraged by an act of parliament, annexing a reward of 20 000*l.* to the discovery of a passage, they returned from Hudson's Bay with reports which left the accomplishment of this favorite object at as great a distance as ever.

After this Capt. Cook was selected for the undertaking, and instead of seeking a passage from the *Atlantic Ocean* into the *Pacific*, one from the latter into the former was to be attempted. The instructions to Capt. Cook on this subject were drawn up by the Commissioners of the Admiralty, and signed July 6, 1776. He was to repair to the *Pacific*, proceed directly to lat. 65° N. and then endeavor to find a passage to the east round the north extremity of the American continent. The reward offered was extended to any ships belonging to his Majesty's subjects, who should find out and sail through any passage by sea, between the Atlantic and Pacific Oceans, in any direction or parallel of the northern hemisphere to the northward of the 52d° of north latitude. A reward of 5000*l.* was also offered to any, who should approach to within one degree of the north pole. To facilitate the success of Capt. Cook's expedition, Lieut. Pickersgill in 1776, and Lieut. Young in 1777, were ordered to proceed to Baffin's bay and explore its western parts. The instructions to Capt. Cook were founded on an accurate knowledge of what had been already done, and his great experience and persevering industry afforded every reasonable promise of leaving nothing untried, which could be within the compass of human efforts. But Capt. Cook's and Capt. Clerke's discoveries, on the west side of America, and their report of Beering's strait, together with that of other navigators, and the accounts of Mr. Hearne, &c. served to discourage future attempts to penetrate into the Pacific Ocean by a northern direction. The question was supposed to be set at rest, and that if any opening ever existed to the northward of the western continent, it must be beyond the reach of navigation. Notwithstanding all previous discouragements the project has been renewed in the present year.

The vessels for exploring the northern regions began to be equipped in Jan. last. Two were to endeavor to penetrate through Davis's Straits, and two to reach the North Pole, if possible; by which means it was expected to ascertain whether Greenland is an island, or part of the continents of Asia or America. The vessels were stored with every requisite in provisions, nautical instruments, &c. and provided with every appendage used by the Greenland ships: some experienced men in that service went in the vessels.

They sailed early in the season, arrived soon in the region of the ice, and have been constantly making advances in their voyage, as appears from their official despatches received at the Admiralty in September. The facts noticed in these despatches, so far as made public, are the following, viz.

They are dated July 28, at which time the *Isabella* and the *Alexander* were in lat. 75° 30' N. lon. 60° 30' W. well over to the American coast, the weather serene and perfectly clear. The variation of the compass, by repeatedly accurate observations made on board both ships, was 89°, and the dip. 84° 30', which led them to conclude that they were approaching very near to the magnetic pole. It had been perfectly calm; the sea was smooth as glass for three or four days, and the current drifted them to the south-eastward, which raised their hopes of an open passage round the point of America, from which quarter it appeared to proceed. All the way up the middle of Davis's Straits, they skirted an unbroken field of ice on the left; but as they proceeded it became thinner, and apparently rotten, and they were sanguine in the hope, that the moment the breeze sprung up the ice to the westward would open to them a passage, and allow them to reach the northern shores of America. Harmony prevailed among the ships crews, and they were all in good health.

POETRY.

To the Editor of the Panoplist.

William Graham Lee, whose excellent character and untimely death are commemorated in the following lines, was born in Salisbury, of Litchfield county, (Conn.) Oct. 31st 1791. Having completed the usual course of Collegiate education with distinguished honor, he entered himself in the summer of 1815, as a Law student in the office of Samuel Boyd, Esq. in the City of New York. In the ensuing autumn, after a short illness of ten or twelve days, he died on the first day of Dec. in the 24th year of his age. He has left behind him a precious testimony of faith and hope in the Gospel of Christ.

The eulogy of friendship is commonly thought to need indulgence rather than to deserve confidence. Yet, from such questionable testimony, the appeal might safely be made to the interest which all felt in the character of Graham Lee, who had ever once seen him, and to the attachment which inclines his particular friends less to eulogize his character, than to cherish in silent and unobtrusive sadness, the remembrance of his worth. On all these, a considerable circle of your Readers, you would confer an obligation by inserting the subjoined Poetry in the Panoplist.

January 1st, 1816.

WHILE others hail with joy the op'ning year,
I meet it with a sad, yet pleasing tear,
Court the lone muse, and ask her silent aid,
To lead me through the paths where once I
stray'd,
And gathered many a flow'r which mem'ry
keeps
Embal'm'd in tears, and o'er them wakes and
weeps;
Faded and transient as the passing day,
In which they open'd, charm'd and died away.
Late, but not least, the evanescent ray,
Which Heav'n indulgent threw across my way,
Lamented Lee, were those improving hours,
In which I witness'd thy endearing powers;
Hail'd the fair promise of thy blameless youth,
And lov'd thy mildness, rectitude and truth.

O that some bard, on Genius' towering
wings,

With powers t' immortalize the name he sings,
Would wake the lyre, bid thy mild virtue live,
And to misguided youth thy bright example
give.

How blameless was the tenor of thy way,
Illumin'd still by virtue's heav'nly ray!
Careful to please, and cautious to offend,
The sage companion, the endearing friend;
Rich in the various treasures of the mind,
Yet modest, soft, benevolent and kind;
Without pedantic stiffness, free to pour
A rich repast from learning's treasur'd store;
To blend instruction with the sprightly tale,
From thy reproof conviction could not fail.

Care fled at thy approach, thy cheering
smile

Had power the anxious moment to beguile;
Thy voice, whose sweetness touch'd and
warm'd the breast,

Could soothe the warring passions into rest;
Thy presence bade the mind's wild tempest
cease,

And drew around an atmosphere of peace.

When sickness seiz'd thy frame, thou kiss'd
the rod,

And bow'd submissive to a chast'ning God;
Lifted thy soul to Heaven in humble pray'r,
And sought and found thy better portion
there;

Let go thy hold on earth in manhood's bloom,
And sunk quiescent to the friendly tomb.

But cease eulogium:—if to thee were given
Worth dear to friends, and virtues meet for
Heav'n,

The gift was His, to whom belongs all praise,
To his great name I consecrate my lays,
Lament no more for friends or comforts gone,
But bow and say, "*my God, thy will be
done.*"

* The words in Italics were used by the deceased a short time before his death. On occasion of receiving from one of his physicians, the intimation that there was little hope, he lifted his hands to heaven, and with great solemnity and devotion, exclaimed, "*My God, thy will be done.*"

WORKS PROPOSED.

SAMUEL T. ARMSTRONG, Boston, proposes to publish, *The Memoirs of the late Miss Emma Humphreys, of Frome, with a Series of Letters to Young Ladies, on the Influence of Religion, in the formation of their moral and intellectual character, and to Parents, on the religious education and bereavement of their children.* By T. East.

Also, The Advantages of Early Piety Displayed, in a Memoir of Mr. John Clement, Surgeon, late of Weymouth, who died in the 20th year of his age: compiled from his Letters and Diary, and interspersed with Occasional Reflections. By John Hooper, M. A.

Also, Family Lectures. By Mrs. N. Sproat.

REPORT OF THE PRUDENTIAL COMMITTEE OF THE A. B. C. F. M.

(Continued from p. 465.)

AMERICAN ABORIGINES.

It was on the 13th of January, 1817, that the Rev. Mr. Kingsbury arrived at Chickamaugah in the Cherokee nation, and commenced preparations for an establishment there. On the 7th of the following March, he was joined by Messrs. Hall and Williams with their wives. Before the annual meeting of this Board in September, they had erected, four small log buildings; made considerable advances in preparations for other and larger buildings; taken into their family, and under their instruction, twenty-six native children and youth; and done not a little, for the time, towards procuring crops of various productions, and stocking the plantation with domestic animals.

In the Report of the last year, the Committee communicated their design of sending other missionaries and teachers to the Cherokees, and other Indian nations, as soon, and as fast, as Providence should open the way, and supply the means. This design, which was explicitly approved by the Board, has not been forgotten.

Agreeably to arrangements made by the Committee, the Rev. Daniel S. Butrick embarked at Boston on the 13th of November, for Savannah; and on the 17th of the same month, the Rev. Ard Hoyt, with his family, embarked at Philadelphia, for the same port. On the 27th, under the kind care of their Divine Master, they all safely arrived at Savannah; where they were received by the Rev. Dr. Kollock and other friends to the cause, with demonstrations of affectionate courtesy, hospitality and generosity, which they have acknowledged with expressions of lively gratitude. From Savannah they proceeded with as little delay as possible, by the way of Augusta and Athens, to the Indian country, and on the 3d of January, having experienced much kindness and some affecting expressions of interest, from the Cherokees on their way, they reached the mission house at Chickamaugah. [See Pan. for Feb. p. 93.]

Early in December, the Rev. William Chamberlain left Wilkesbarre, Pennsylvania, the late residence of Mr. Hoyt, and proceeded to Pittsburg; where, agreeably to appointment, he met the Rev. Elisha P. Swift, in concert with whom he was to act as an agent for promoting the objects of the Board in the western states. After having visited many of the principal places in Ohio, Kentucky, and Tennessee, experienced many kindnesses, and made very considerable collections for the mission, he arrived at Chickamaugah on the 10th of March.

Of the missionaries, thus assembled at the Cherokee station, it was the design of your Committee that such a disposition should be made, as would best serve the purposes of that establishment, and promote the object of a similar establishment in the Choctaw nation. Advices to this effect were duly communicated; and on the 18th of March the Brethren wrote as follows. "Your suggestions and instructions relative to designating the persons, who should go to the Choctaws, immediately engaged our prayerful attention. After repeatedly committing the case to God, and renewedly devoting ourselves to him in the work before us, it was given, unanimously, as our opinion, that brother Kingsbury and brother and sister Williams, will be the most suitable persons to select for this service, and

that it will not be expedient to send any more from this establishment at present. The remainder of us, we think, may be more usefully employed here, and that it may be best to make a distribution of our labors somewhat in the following manner; viz. Brother Hoyt to take the fatherly and pastoral care of the institution and of the church; brother Hall to continue in his present station; brother Chamberlain to take charge of the school and superintend the labor and other exercises of the boys while out of school; and brother Buttrick to pay special attention to the Cherokee language and act as an evangelist. We wish, also, as far as practicable, to give brother Chamberlain some time to attend to the Cherokee language. This distribution of our labors we cheerfully submit to the Prudential Committee to be confirmed or altered, as they, in their wisdom, shall see fit."

These dispositions were perfectly in agreement with the views of the Committee, and were accordingly ratified.

In the latter part of autumn and beginning of winter, it was found, to the deep concern of your Committee, that the health of the Treasurer was seriously impaired. It was the opinion of his physicians, that relaxation from business, and a visit to the south, would be the best means for his recovery, and were of essential importance. In this afflictive emergency, it was his wish, not less than that of his colleagues of the Committee, that the time of his absence from home should not be lost to the cause most dear to his heart. And it was thought, that the important objects of the Board might be greatly promoted by his acting at the south under a commission as a general agent; and especially by his visiting in his tour our Cherokee establishment. Accordingly, a special arrangement was made for securing the treasury and conducting the business of that department; and, on the 20th of January he took passage for Savannah. After spending about three months in Georgia and South Carolina, visiting the principal places in those states, and doing as much as the state of his health would permit, in the business of his agency; he proceeded, by the usual route from Augusta, through the Indian country to Chickamaugah, where he arrived on the 8th of May.

About ten days after his arrival, having had opportunity to make himself thoroughly acquainted with the establishment in its various departments and operations, he addressed to the Corresponding Secretary a letter, containing a very ample and interesting account of its state and concerns. Of this account the Committee think it right to avail themselves largely, under the present head of this Report.

First, however, and in this they are sure of the full and affectionate concurrence of the Board, they would devoutly record their grateful acknowledgments to the all gracious Disposer, for the Treasurer's safe return, with recruited health; and for the important services, which he has been enabled to render to the best of causes. [See Pan. for July, p. 339.]

Since the Treasurer left Brainerd, the mill, which has been to the brethren an object of earnest desire and attention, and cost them much labor and trouble, has been gotten into operation; and promises to be of great utility, not only to the mission, but to the nation extensively.

Your Committee have deemed it important, that at every missionary station a church should be duly organized, as soon as circumstances permit, for the regular administration of Christian ordinances and Christian discipline. This has been particularly recommended, in the instructions given to the missionaries. In a joint letter of the brethren at the Cherokee station, they say—"On the last Sabbath in September, a church was organized in this place, and we solemnly renewed our covenant with God and with each other. We should have done this at an earlier period; but hearing that brother Cornelius was on his way to this country, we were anxious that he should be present on this interesting occasion. At present our church consists of only the missionary brethren and sisters, but we hope soon to be able to number some, who have recently been brought into the kingdom of the Redeemer."

The ground of the hope here expressed may appear from what is further stated in the same letter. [See Pan. for Jan. p. 42.]

With a view to strengthen public confidence extensively, and in various respects to promote the interests of the institution, your Committee have judged it advisable that there should be a Visiting Committee of this Cherokee school, composed of characters of established respectability, and not too far distant from the station. The gentlemen designated for this purpose are Col. R. J. Migs,

Agent of the Government in the Cherokee nation, Rev. Isaac Anderson, Maryville, Blount county, Ten. Col. Daniel Campbell and Col. Francis A. Ramsay, Knox county, and Rev. Matthew Donald and Daniel Rawlings, Esq. Rhea county. In the commission given them, they "are requested to make an annual visitation of the school, for the purpose of examining its general state and management, its expenditures and improvements; and making a report to be exhibited to the Board, to the United States Government, and to the public." Their first visitation was in the last of May, a few days after the Treasurer left the station; and their Report, which will be communicated to this Board, is at all points in perfect agreement with his account of the establishment. In regard to the state of the church and the gracious influences, with which the Father of lights has been pleased to bless the institution, the Report is as interesting and affecting, as it is explicit and full.

"Your Committee," they say, "tarried at the missionary station, until after the Sabbath, that we might have an opportunity of observing the moral and religious influence, which this institution has had on the scholars, and neighborhood. On the Lord's day, the sacrament of the supper was administered. A congregation of more than 100 collected, of Cherokees, Africans, and some whites. During divine service the people were composed, very attentive, many of them solemn, and some tender. Five of the natives joined in the communion, one of them a young female aged about 18, a member of the school; the others live in the neighborhood. Two blacks also joined, one of them a freed man, the other a female slave. We conversed particularly with most of them on their knowledge of the Gospel and their experimental acquaintance with religion. We were truly pleased with the scriptural and feeling account they gave, of Christ formed in them the hope of glory. We had similar conversation with several others, who had not yet been united with the church, but who gave good evidence of a saving change of heart; particularly with two Indians and two white men, connected with Indian families. These four would readily be admitted into the church, where less caution was necessary, than in an infant church in a heathen land. One of these was a very old Indian woman who could not speak English, but could understand what was said to her, and had to answer us by an interpreter. She lamented that she had not heard the word of God when young, but said, that since she had heard it, she had tried to do good. Her knowledge of divine subjects was really surprising. She was much affected during divine service. One, who had joined the church, said, that he had been made to see himself so vile a sinner, that when walking about in deep distress, he felt that he was not worthy to walk upon the earth. All, with whom we conversed, expressed a deep sense of their sinfulness and guilt, and of their need of a Savior." After relating here several particulars, respecting the female member of the school and of the church, mentioned before as being eighteen years of age, and of whom a more detailed and very interesting account is given by the Treasurer, the Report proceeds to say; "When she first came to the school, we were informed she was proud and haughty, and loaded with ear-rings and trinkets. She is now modest and amiable; has stripped off the greatest part of her ornaments, and consecrated them to the Board of Foreign Missions, as did another of the natives since she joined the church. This young female is now an active member of a praying society of females. Would not many mothers in Israel blush before the example and zeal of this girl? Is not the Lord raising her up and qualifying her for a missionary? For this work she has an ardent zeal.

"There are some others under religious impressions, with whom we had no opportunity of conversation. Numbers of the congregation came ten, fifteen, and even twenty miles to be at church. We were told that when taking a walk morning or evening, little girls from eight to twelve years of age may be heard praying in secret places; and we observed several of them very serious, and attentive to divine things.

"From what we have seen in this school and neighborhood, we are convinced, that the direct way to civilize a heathen people, is to Christianize them.

"Surely the Lord is in this place, the work is *his*; and it is marvellous in our eyes. Will not Christians be encouraged to pray for its prosperity! Will they not cheerfully support it by their liberality? To meet one of these souls in heaven rescued from eternal gloom by the instrumentality of Christian exertion, O what

an unspeakable joy! The Lord may rescue them speedily; the present appearances are encouraging."

Still more recent intelligence of the same refreshing, animating kind has been received. Under date of July 25, within about six weeks of the present time, the brethren write. "Next Sabbath we expect to admit to the church two people of color, who give satisfactory evidence, that, within a few months past, they have been converted to God. We have also hopes for two Cherokee women; one of them the wife of the man of whom the mission place was bought. She is perhaps as universally respected and beloved, as any woman of the nation. She has been a constant attendant on the means of grace, since the commencement of this mission."

In a communication of a date a few days earlier, they say; "The general state of the church has been prosperous; the new converts, for aught that appears, have walked steadfastly and uprightly in the ways of truth; and so far as we know, the church has favor with all the people."—"Our children have been more obedient, faithful, and industrious than could have been expected. We believe the natives are well satisfied, as to the manner in which the school is conducted and the general treatment of their children. We hear no complaint."—"Our school of blacks continues to prosper. The colored man, who has been received into the church, is a very dear brother, and promises great usefulness to the other people of color. His heart is fixed and much engaged to instruct them all he can."

"The season of the year has been ordered very favorably in this part of the country. We have about seven acres of rye and oats, which we are now gathering in, more than thirty acres of corn, about three acres of Irish and two of sweet potatoes; and a small patch of cotton. All these look well, excepting the cotton."

Eighteen months ago, at the place now called Brainerd, and consecrated to the Savior of men, Mr. Kingsbury was a solitary stranger in the midst of a wide wilderness—(there not being a single individual, within many miles of him, who knew the Lord Jesus,)—and, like his Divine Master, not having where to lay his head. Now there are commodious buildings of various descriptions—large and fruitful fields—herds and flocks not inconsiderable in numbers—a school consisting of about sixty children and youth, collected from the surrounding forests, comfortably lodged and fed, instructed for the present world and for the world to come, and about twenty of them already able to read well in the Bible;—and a church established on the foundation of the apostles and prophets, and to which, within six months have been added ten or twelve, who before were strangers and foreigners, having no hope and without God in the world!—The people who were sitting in darkness now see a great light. The land, which for long and dreary ages lay in the shadow of death, is now cheered with exhibitions of heavenly glory, and made vocal with the songs of the redeemed.

Such are the riches of divine goodness. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, Jehovah will hear them, the God of Israel will not forsake them. He will open rivers in high places, and fountains in the midst of the vallies: *he will make the wilderness a pool of water, and the dry land springs of water. He will plant in the wilderness the cedar, and the shittah tree, and the myrtle, and the oil tree; and set in the desert the fir tree, and the pine tree, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.*"

The facts now reported have the weight and conclusiveness of a thousand arguments in proof of three important points; viz. that it is not a vain thing to attempt the conversion of the *Indians*; that they may be brought to the knowledge of Christ, before they are advanced in civilization; and that the plan of instructing them in English is feasible and eligible.

It is a truth, worthy to be repeated, until it reach the mind and heart of every friend of God and men in these Christian states, that, in proportion to time and means employed, no missions to the heathen, since the Apostolic age, have been more successful, than those to the American Aborigines.

Nor has the success, in manifest conversions to God, and in fruits meet for repentance, been delayed until the plastic hand of civilization had prepared the

way. In the days of Elliot, of the Mayhews and of Brainerd, and now in our own day, rude children of nature and of the forest—men and women and young persons of both sexes—have had their understandings enlightened and their hearts opened to receive the Gospel, and have become humble and exemplary followers of the Lord Jesus. The facts are as encouraging as they are incontrovertible. They are encouraging, in regard not only to the spiritual interests of the untutored tribes, but also to the melioration of their temporal condition. What so efficacious for subduing the ferocious spirit and restraining the roving inclinations of the savage, as the renovating grace of the Gospel? What like this to engage the mind to the noblest objects, and to generate and animate the desire for general improvement? It was by means of the *Gospel* that the nations of Europe were civilized; and by means of the Gospel may the tribes of the American wilderness be civilized.

The Gospel prompts to general education. But tedious would be the process and slow the advances of education in the vernacular languages of those natives, whose minds are altogether unlettered, and their languages unwritten. Most auspiciously it is found, that the obstacles which have been supposed to lie in the way of teaching them in *English*, are rather imaginary than real. They are willing to be taught, are desirous of being taught, and of having their children taught, in English; and experiments at our establishment have proved, that Indian children, eight years old and upwards, may be taken from the wigwams, and in one year be brought forward to read with a good degree of correctness and facility in the English Bible. In the mean time, they are making proportionate proficiency in speaking and understanding the language, and in various branches of improvement.

The necessity, then, of making translations of the Scriptures, and of elementary books, into the vernacular languages, is superseded, and the labor and time and expense of doing it are saved. If indeed Bibles and other books were already at hand in those languages, it would be extremely questionable, whether any considerable use should be made of them. The Indians, old or young, would derive no benefit from them, *until taught to read*. But the young may as well be taught in English books as in Indian; and the old would no sooner learn to read in Indian than in English; and when once taught in English, they are brought into a new world, and the treasures of knowledge, and the arts of civilized life, are laid open to them.

Fully persuaded of the soundness and efficacy of the system, now brought into operation, and animated by its success in the Cherokee nation, your Committee have been earnest in the desire of imparting the benefits of it to other tribes.

CHOCTAWS.

The Rev. Mr. Cornelius, whose zealous and able services as an agent of this Board continue to entitle him to very grateful notice, agreeably to his instructions visited, in the course of the last autumn, not only the Cherokees, but also the Chickasaws and Choctaws; and he saw a large council of Creeks within the Cherokee limits. Every where he was kindly received, and found dispositions highly favorable to the objects of the mission. The Creeks wished for time to consider; but the Chickasaws and Choctaws shewed not only a readiness, but an ardent desire, to have establishments, such as that at Brainerd, commenced among them.—The United States Government, also, has engaged to afford the same patronage and aid to establishments for the benefit of each of these nations, as for the Cherokees.

Being satisfied that there was an open door, your Committee resolved on commencing an establishment in the Choctaw nation without loss of time. This is the largest nation of the four, consisting of about twenty thousand souls. They have a fine country, are possessed of considerable wealth, and have strong tendencies towards a civilized state. The Government Agent, Col. M'Kee, takes a lively interest in their welfare, and is disposed to exert his great influence in favor of our design.

The Rev. Mr. Kingsbury's acquaintance with the native character, his high standing in the esteem and confidence of both red men and white, and the experience, which he had in commencing and advancing the establishment at Brainerd, combined to render it, in the view of the Committee, highly important, that

the superintendence of the Choctaw mission should be committed to him. He consented to the proposal with his wonted alacrity; and, in pursuance of arrangements made for the purpose, he and Mr. Williams and his wife left Brainerd about the first of June, and arrived at the Yalo Busha, in the Choctaw nation, in about four weeks.

The mutual attachments subsisting between these beloved persons, and the rest of the mission family, including the Cherokee youth and children, were of the strongest, most endearing, and most sacred kind; and the scenes of parting were marked with a tenderness, and a fervor of Christian feeling, not easy to be described, nor soon to be forgotten.

About the middle of June, Mr. Peter Kanouse, and Mr. John G. Kanouse and his wife, from Rockaway N. J., and Mr. Moses Jewell and his wife, from Chenango County, N. Y., embarked at New York, having been designated as assistants in the Choctaw mission. They arrived at New Orleans, on the 24th of July, where they received from several persons distinguished marks of kindness and Christian attention; and on the 28th took the steam-boat for Natchez. Of a later date no intelligence has been received from them; but the hope is entertained, that by the kind providence of God they have been carried safely to the place of their destination,* where they would be welcomed by Messrs. Kingsbury and Williams, with great joy and thanksgiving, and engage, it is believed, with most cheerful self devotion, in the concerns of the establishment.

The seat of this mission is about 400 miles southwesterly, from Brainerd; and near the Yalo Busha creek; about 30 miles above its junction, with the Yazoo. It is in a fine country, in a situation supposed to be salubrious; and by the Yalo Busha; the Yazoo, and the Mississippi, will have a water communication with Natchez and New Orleans.

The first care of Messrs. Kingsbury and Williams, was to select a suitable spot, and make arrangements for erecting the necessary buildings. In this work they were assured of every assistance which the agent, Col. McKee, could afford them; but many difficulties were to be encountered, and for want of good laborers, the work for some time must proceed slowly.

At the latest date, July 30th, Mr. Kingsbury writes, "The half breeds and natives, who understand our object, appear highly gratified, and treat us with much kindness; though there are not wanting those, who look up on all white people, who come into the country, with a jealous eye."—"The prospect in this nation is, on the whole, favorable; but there are some circumstances which at times bear down our spirits, and sink our hopes. One is the immoral and impious lives of multitudes of whites, who are either passing through the Choctaw country, or residing in it. Another is the prevalence of intemperance in drinking. This vice has of late increased to a most alarming degree.—But our dependence is not on our own strength. Trusting to that, we must despair of success. But the Lord Jesus has all power in heaven and in earth; and has promised to be with his disciples, even unto the end of the world. Through Him we can do all things. And it gives us some satisfaction to state, that, notwithstanding the moral stupidity and licentiousness of both whites and Indians, preaching is better attended, than we had any reason to expect."

May the same grace, which has been so signally displayed at Brainerd, be not less signally displayed at Elliot;† and He, who has made of one blood all nations, mercifully shew himself the God, not of the Cherokees only, but also of the Choctaws.

FOREIGN MISSION SCHOOL.

This interesting Seminary appears to be rising in favor with God and man. The present number of pupils is twenty; six from the Sandwich Islands; two from the Society Islands; one from the Island of Timor, a Chinese in language; one from Bengal; one from Malaya; six American Aborigines, of different tribes; and three sons of our own country. Of the whole number, eight are church members, of whom four are from the Sandwich islands; and several others shew marks of different degrees of religious seriousness. The Rev. Mr.

* They arrived in comfortable health, but worn with fatigue, on the 29th of August.

† The name given to the place of the Choctaw Mission, in honor of him, who has been called "the Apostle of the Indians."

Diggett, the Principal, in an official communication just received, says, "The scholars appear to maintain a great deal of harmony in their intercourse with each other, have been very punctual and attentive at all seasons of devotion and religious instruction, and their general deportment as well as their application to study, has been very satisfactory.

Amid the gracious smiles of Heaven, with which the Seminary has been favored, and which claims the most grateful acknowledgments; it has experienced, in the course of the year, a deeply affecting frown, which calls for profound submission. On the 17th of February, Henry Obookiah, the eldest and most extensively known of the members, from the Sandwich Islands, was taken from the midst of his companions, from the affections and hopes of his patrons and friends, and from all terrestrial scenes. His sickness was a fever, which he bore with exemplary patience, with cheerful resignation, and with an elevated and animating hope of a better life. He died as the Christian would wish to die. His Divine Master knew well, whether to send him back to Owhyhee, to publish salvation to his perishing countrymen, or to call him to higher scenes, in another world; and equally well does He know how to make his death redound to the good of his surviving school-fellows and friends, and to the furtherance of the great cause, to which he was so ardently devoted.

NEW MISSIONARIES.

The abundant grace of the Lord Jesus, continues to be displayed in bringing forward young men of devoted hearts, and furnished minds, to bear his name to the distant heathen. Messrs. Pliny Fisk, Levi Spaulding and Miron Winslow, now closing their studies at Andover, and Messrs. Cephas Washburn, and Alfred Finney, regular licentiates for the ministry, have offered themselves to be employed under the patronage and direction of this Board, severally with ample testimonials. And not a smaller number, now in a course of preparation, have made known their settled purpose of offering themselves in due time.

FUNDS.

The donations to the Board, within the year past, have amounted to more than *thirty two thousand dollars*, and the other sources of income to about *three thousand*. Though the receipts have surpassed those of the preceding year about *five thousand dollars*, they have fallen short of the expenditures, which amounted to more than *thirty-six thousand*.

The number of auxiliary associations, under different names, which bring their collections to the Treasury of the Board, is about *five hundred*.

From year to year, as the plans and operations of the Board are extended, and its establishments and laborers are multiplied, the expenditures are of course and of necessity proportionably increased; and as the work proceeds, it must continue to be so. On this account, however, there is no cause of discouragement. Hitherto the liberalities of the Christian community have answered in a measure, the demands for them; and there is good ground for the confidence, that they will yet be more and more abundant.

It is as certain as any mathematical demonstration, that the Christian world is amply able to supply the means for evangelizing the many millions of the heathen. The duty is clear and imperious. JESUS CHRIST IS LORD OF ALL. The silver and the gold are HIS—the world with all its fulness is HIS: and his high command, that his Gospel should be preached to every creature, puts in most sacred requisition the necessary means for the purpose. No man can be justified in withholding his due proportion; no one is impoverished, or will be impoverished, by complying with the requisition in its utmost extent; every one who obeys it with a true and cheerful heart, will receive manifold more in this present world, and in the world to come, life everlasting.

To many, indeed, the spirit of this new era, as was that of our Savior's ministry, may be like new wine to old bottles:—if occasionally infused into them, it may soon be gone. But in others it will remain; and the numbers of those, in whom it will be preserved, and be like a springing well, will be continually and rapidly increasing. Views and feelings and habits, suited to the advancing and brightening era, will grow, be propagated, and prevail. Christians will learn what is meant by not living to themselves; for what other and higher purposes, than merely a temporal support for themselves and families, and a hoarded

provision for those who are to come after them, the bounties of Providence are bestowed upon them; and in what ways, and by what means, not limiting their beneficence to the narrow circles of their immediate connexions or communities, they may do good unto all men. "*Their merchandise and their hire shall be holiness to the Lord; it shall not be treasured, nor laid up.*" They will not give grudgingly nor sparingly; they will not wait to be solicited, but will come forward with their *freewill offerings*, with singleness and gladness of heart, and fill the treasury of the Lord to overflowing. The cause is worthy. The treasures of heaven have been freely given for it; and the treasures of the earth will not always be withheld.—There is every reason for animated confidence, and increased exertion; but the confidence must take hold on the all-sufficiency of Zion's Redeemer and King, and the exertion must be made in his strength, and with humble and prayerful waiting on his will.

In behalf of the Prudential Committee,
New-Haven, Sept. 10, 1818.

S. WORCESTER, Clerk.

FOREIGN MISSION SCHOOL.

The annual report of the agents of this promising establishment, signed by the chairman of the executive committee, JAMES MORRIS, Esq. and brought down to September, has lately been forwarded to the Prudential Committee. We lay it before our readers in the form of an abridgement, using the language of the report, wherever it can conveniently be done.

THE instruction of the school continued under the superintendence of Mr. Edwin W. Dwight, till last May. On the second of that month, at the annual meeting of the agents, the Rev. Herman Daggett was inducted into office as the principal of the school. The committee have the pleasure of stating, that Mr. Dwight, while discharging the duties of principal, had the progress of the pupils near his heart; both with respect to their advancement in science, and their proficiency in religious knowledge and piety. It appeared, on the public examination, that the scholars had made satisfactory improvement, in the several branches of learning, in which they had been taught by him, and under his direction.

At the commencement of this report, the committee cannot refrain from noticing the death of Henry Obookiah, which took place on the 17th of February. Our loss in his removal was, we trust, his unspeakable gain. He adorned the Christian character, and his influence in the school was salutary and commanding. An account of his last sickness and death, together with some memoirs of his life, will soon appear before the public.

Samuel Ruggles, and *James Ely*, still continue members of the school. They are both young men of piety and promise. Their deportment and example are such as become the high profession they have made. Their progress in study is honorable to themselves; and they continue to hold themselves devoted to the missionary cause. The former has been employed, during a part of the time, in visiting sundry towns, both in this and the neighboring states, to solicit donations for the school, in which he has been greatly successful. He obtained many useful articles, both of clothing and bedding, beside books and money. The conduct of these two young men has been such as to increase the high anticipations of their future usefulness.

[The committee next mention a youth of our own country, who, as it is thought inexpedient that he should continue at the school, need not here be brought before the public.]

The seventeen youths, who were born pagans, are six Sandwich islanders, two natives of India, a Chinese, two Society islanders, and six of the Aborigines of our own country. Four natives of the Sandwich islands are now professors of religion. *Thomas Hopoo* was mentioned in the last report as having been admitted to the church. He continues to give good evidence of piety, and burns with an ardent desire to carry the glad tidings of salvation to his perishing brethren at Owhyhee. His countrymen, *William Tannoee*, *John Honooore*, and *George Sandwich*, having, for a considerable time, given satisfactory evidence of faith in Christ, made a public profession of that faith the first Sabbath in September, were baptised, and admitted to the church in Cornwall. *Tannoee* is

persevering in his studies, writes a good hand, and displays a happy talent in composition. *Honoree* retains his native language in a high degree; but does not speak English with ease and clearness. He has a turn for the mechanical arts, possesses considerable vigor of intellect, is discreet and stable, and sets an example worthy of imitation. *Sandwich* is industrious, makes good improvement, and adorns the Christian character.

George Tamoree has seasons of religious impressions, is of an ardent temperament, makes good proficiency in his studies, and improves in his general deportment. The remaining Owhyhean, *William Kummo oo lah*, is a pleasant agreeable youth, learns English well, and is now hopefully pious.

John Windall's progress in learning has been slow. His powers of mind are small; and it has been deemed inexpedient to continue him longer in the school. The committee have placed him under the care of a farmer, who will give him religious instruction, and allow him a compensation for his labor.

John Johnson was dismissed from the school last February, for improper conduct. He has probably gone on board a vessel to revisit his native country.

Simon Annance has made reasonable proficiency in his studies; has been respectful and obedient; but has, on some occasions, been rather averse to labor.

Wong Arce, a Chinese, was taken into the school for a season; but was dismissed for misconduct.

Adin Gibbs, one of our Aborigines, was born in Pennsylvania, is a descendant of the Delaware tribe, speaks the English language fluently, and impressively, makes laudable progress in study, is a professor of religion, and highly adorns the character of a Christian. He is exemplary in all his conduct; and his character procures him influence among his fellow students. He was religious before he joined the school, which was in April last.

George Timor, a native of the island of Timor in the Indian sea, came to this country from Batavia. He lived a while in Philadelphia as a servant; and was sent to the school by a worthy clergyman of that city. He is mild and inoffensive; but not having sufficient powers of mind to make advances in study, he has been placed under the care of a religious farmer, that, while he earns his living, he may learn the simple truths of the Gospel.

Stephen Poo-po-hee, a native of one of the Society islands, has lived with Pomare, and was in the battle, which took place on the Sabbath between the Christian party and the idolaters, and which ended in the defeat of the latter. *Poo-po-hee* has no parents living; came to this country only to see it; and joined the school in April last, soon after he landed on our shores. Since that time he has been thoughtful and serious, and the committee are not without hope, that he has become truly pious, and is a chosen vessel to carry the Gospel to some islanders of the Pacific.

Charles Pafia yoo is a companion of *Poo-po-hee*, came to New York in the same ship, and joined the school at the same time. He is a native of Otaheite. His talents are promising; but he, like many other young persons, is thoughtless in regard to religion. Both these Society islanders are about twenty years of age. They and the Sandwich islanders are well formed, fine looking young men.

Joseph Botang Snow, a native Malay, was stolen from Malacca, when four or five years old, carried to Batavia and thence to Canton. He was held as a slave, and offered for sale to a Chinese merchant; but he begged himself off. His master then disposed of him to Mr. Samuel Snow, of Providence, R. I. who was then a commercial agent of the U. S. at Canton, and who brought this Malay with him, on returning to this country. *Botang* learnt the Chinese language, while resident at Canton, and retains it still. He speaks English intelligibly. At Providence he became serious, and hopefully renewed in heart; was baptised on a profession of his faith, and admitted to a church there. He joined the school last spring; and his conduct has been unexceptionable. From his appearance it is supposed he is about thirty years of age.

Three Cherokee youths, and a Choctaw, from 14 to 17 years of age, were brought to the school by Mr. Cornelius in August. The names of the Cherokees are, *Leonard Hicks*, *Elias Boudinot*, and *Thomas Basil*; the two latter being named after gentlemen, who have the welfare of our Indians much at heart. The first is a son of Mr. Hicks, who is a Cherokee of more influence than any other in the tribe, and has been, for five years, a professor of religion, and a

member of the Moravian church at Spring-place. The name of the Choctaw is *M'Kee Folsom*. His father is a white man; his mother a full-blooded native.

Arnold Krygsman, a Malay boy of 12 years old, has just been received into the school. He was born at Padang, on the south side of Sumatra; his mother a native Sumatran, his father a Dutchman. Both parents being dead, he was sent to this country for his education, by an elder brother, and committed to the care of a captain, who brought him to Newburyport last April.

It ought to be acknowledged with gratitude, that the smiles of Providence have remarkably attended the school. It numbers eight professors of religion; and two or three others, who are hopefully pious. Its pupils have literally come from the east and the west, the north and the south, from different climates, and remote continents and islands, to have the darkness of Paganism dispelled, and the light of the Gospel communicated, in this benevolent institution. Many prayers are continually offered for the youths here assembled, that their souls may be saved, and they may carry salvation to multitudes of their brethren.

Little more than two years ago, the idea of this school was suggested by an individual to two of his friends. They united in prayer for divine direction. The subject was proposed to the Board, whose committee we are now addressing, and the subsequent history of the design need not here be repeated.

The report concludes with appropriate reflections, and an honorable testimony to the Rev. Mr. Daggett, as peculiarly qualified to preside over such a school, and to impress religious truth upon the expanding minds of these interesting youths.

VISIT OF THE PRUDENTIAL COMMITTEE TO THE FOREIGN MISSION SCHOOL.

AFTER the meeting of the Board in September, the Prudential Committee made an official visit to the school, for the purpose of viewing the houses and land which had been purchased, and becoming more fully acquainted with the minute interests of the establishment. Though it was in vacation, the greater part of the scholars were present. After an examination into the state of the school, a short exhibition was made of the improvement which the pupils had made in public speaking. *M'Kee Folsom* delivered a short declamation in Choctaw; *Elias Boudinot* in Cherokee; *Poo-fo hee* in Otaheitan; *Honooree* in Owhyhean; one of the American youths in Chinese, as he had learned it from *Botang Gibbs*, *Hopoo*, and others in English. These declamations, excepting the English ones were composed by the youths themselves; we do not mean, that they were all written; but they were connected speeches, prepared for exhibition. The declamation of *Honooree* was part of a colloquy, which had been composed for the public examination in May. He delivered it with surprising force and animation. As he came to the part, which affected his feelings most, the excessive agitation of his countenance and his whole frame, and the unparalleled rapidity and vehemence of his utterance, were so much beyond our standard of animated delivery, as to be rather painful to the audience. The English pieces, except that of *Hopoo*, were extracts from the noblest parts of Robert Hall's, and of Dr. Dwight's sermons. It was interesting to hear these grand compositions uttered by tawny youths, but lately rescued from the forests, and the islands, inhabited only by heathens. They were generally delivered with great propriety. The piece spoken by *Hopoo* was composed by himself, as a farewell address to the scholars, in contemplation of the separation, which would take place, should he first visit the land of his fathers, to bear the message of salvation. The performance was highly creditable to his talents, and many parts of it were suited deeply to affect a considerate mind. Towards the close he alluded to the death of Obookiah, and of his friend and benefactor Mr. Mills, in the tenderest manner. The whole exhibition, and the prospects of the school were calculated to warm the benevolent heart, and to prompt to activity and diligence in the great work of sending the Gospel to the heathen.

JOURNAL OF THE MISSION AT BRAINERD,

(Continued from p. 469.)

Sabbath, June 7, 1818. The African part of our congregation was larger than usual. They came from different directions, 10, 12, and 17 miles distant. Several, who, from the distance they live and other causes, can but seldom attend to hear the Gospel, and receive instruction at the Sunday school, showed that they had acquired more knowledge of divine truth than we could have expected under their circumstances; and three or four appeared to have such a conviction of sin, and their need of a Savior, that we could not refrain from hoping, that the Savior's image was instamped on their hearts. One of these, who appears to be more than 25 years of age, remembers the time when he was brought from Africa; and says he is very thankful that God caused him to be brought away, though a slave, into this land, where he can hear of the Savior. He adds, that he once thought it hard to be a slave; but now he cares nothing about it, if he may be a Christian.

Another, on being asked if he thought he had been wicked, exclaimed, while his eyes were filled with tears, "Wicked! O yes, massa. Wicked! nobody so wicked." He went on to express, in broken language, the wickedness of the place before the missionaries came there; that there was nothing but *bad* the whole time; that we could not think how bad they were; that they knew no more than the cattle; that there was no Sabbath, no prayer, no thought of God, nothing but drinking, frolicing, fighting, and every thing bad. When questioned, whether he did these things still, he replied, that he did not, but that he had a very bad heart. In short, his views of sin and salvation appeared to correspond with the truth. This man and his wife, who also is serious, have been pretty constant attendants at the Sabbath school; and have begun to read in the Bible. We are told, that their mistress, who is one of the late Cherokee converts, is herself learning to read by their assistance, and the occasional aid of her little son, who is one of our scholars; and that she is making considerable progress.

11. The mill, which has been erected with much trouble and frequent disappointments, in consequence of the inexperience and unfaithfulness of the workmen, was this day put in operation. From its motion we are led to believe that it will do better than was expected; and if the dam can be so secured as to stand against a flood, we have raised expectations, that its advantage to the institution and the neighborhood will soon repay the trouble and expense of building.

12. Brother Hall was last night taken suddenly ill, we think in consequence of a violent cold occasioned by working hard in the water at the mill.

13. Brother Hall's complaint increases. He is greatly stupified, at times partially deranged, and his fever is violent.

Sabbath, 14. Through the goodness of our covenant God, the means used for brother Hall's recovery have been blessed; and he is much better, though still very weak, and his lungs much oppressed.

A gentleman from Raleigh, N. C. who lodged in the neighborhood last night, attended public worship with us, and, on invitation, tarried for the night.

15. The gentleman above mentioned said, he had formerly thought Indian reform impracticable; and supposed the people of the north, who were attempting it, were strangers to the character of the Aborigines; but, having heard a favorable report of this establishment, he had turned out of his way to see for himself; that what he had already seen in our congregation, and the families in this vicinity which he had visited, had led him to believe that the northern people understood the Indian character better than their near neighbors. That he had already given up his former opinion respecting Indian reform; and, if he should not be burdensome, he would be glad to spend the day with us, that he might have opportunity to see the children at their labor, and observe their manners and progress at school.

16. The gentleman from Raleigh, after making a donation to the institution, left us this morning. His visit was very agreeable to us, and he assured us it had been interesting and satisfactory to himself. That he was astonished at the ap-

pearance of the children, the regularity of their behavior, their readiness to labor, aptness to learn, &c. and that he should take great pleasure in using his influence to aid the operations of the Board.

19. Our family is increasing every week, and we know not how many children it is best to admit under present circumstances. When the Treasurer was here, he thought it would not be expedient to admit more than 50 children, at a time, the present season, if we could avoid it without difficulty. We all concurred in this opinion; but the applications are of such a nature, that we now think it best to go a little higher rather than refuse any full blooded Cherokees, as we have for some time past received all such who have applied. We now think we will try to receive as many as 60; though we are not without our fears, that the sisters will sink under the accumulated labor that devolves upon them, in so large a family, in this warm climate. The continued heat of a southern summer debilitates the constitution of northern people very much. Sister Hall is frequently so feeble, as to require nursing, and is continually unable to labor, except at very light work; and some of our children come almost naked. Surely, our dear sisters at the north would gladly take part with us here, in the labor of making clothes for these sons of the forest, if they knew their need. We trust this will soon be made known to them, and arrangements formed for sending clothes to these children. This would be a great relief; and enable us to take more children without any addition of female help.

Brother Hall has now so far recovered as to be able to ride out a little, and we hope he will soon be able to visit the settlements, whither he intended to go on business about this time, if his health had been good. We feel that we have great cause of thankfulness for his speedy recovery.

21. Our sister, whom we mentioned on the 7th as learning to read by the help of her servants and her little son, was requested to give a specimen of the progress she had made; and, to our surprise and great satisfaction, she took the New Testament, and read a considerable portion of a chapter very intelligibly. This she had studied. Turning to different parts we found she could very soon find out a verse in almost any place; and, where the words were generally short, read intelligibly without any previous study. All this knowledge of letters she has acquired within a few months, of those who learned the alphabet at this place, within a year past. What cause have we to thank God and take courage, when the light of divine truth is finding its way in such unexpected channels, among a people who have been for ages in darkness and the shadow of death!

23. Brother Hall, though not perfectly recovered from his illness, thought himself able to ride a short distance, and left us for the settlements.

24. Four gentlemen from North Carolina made us a short visit. They expressed much satisfaction and some surprise, at the appearance of the children, and left a small donation for the benefit of the institution. We have reason to believe, that the opinion very generally prevails among the white people near the southern tribes, and perhaps with some at the north, that the Indian is by nature radically different from all other men, and that this difference presents an insurmountable barrier to his civilization. We are often very particularly questioned on this subject by persons of this opinion. We wish those, who make the above objection to all endeavors to Christianize and civilize the Indians, might be reminded that the Indians are men; and their children, education alone excepted, like the children of other men. Considering the advantages of those under our care, we think they are as bright and promising as any children of equal numbers we ever saw collected.

27. Brother Hall returned. It is our practice, when any one goes to the settlements, to have all the business arranged which can be accomplished, either going or coming, so as to do as much as possible in a little time. This arrangement required brother Hall to take a circuitous route, in which he found great inconvenience, on account of not being acquainted with the roads, or paths; for we have very few roads here except horse-paths, and in these we frequently ride 10 or 15 miles without seeing a house. He was treated as usual, with much kindness and hospitality by the natives. Notwithstanding the fatigues he endured by losing his way, and wandering in the woods, his health is improved. At Washington (Ten.) he received a letter from the Treasurer. We were happy to hear of his welfare, and that of the lads with him.

At the Agency brother Hall was treated with much kindness. The Agent manifested a disposition to do every thing in his power to forward our mission.

Sabbath, 28. Our black school continues to prosper. The colored man who has been united to the church is a very dear brother, and promises great usefulness to his colored brethren. His heart is fixed, and much engaged to instruct them all he can. Two Cherokee women, who have families, entered our Sabbath school to-day according to their promise last Sabbath. One of them reads well in syllables of three letters.

July 1. We have long felt, that it would be a privilege, which might conduce to our spiritual profit, if we could have a day for fasting, humiliation and prayer, when all the brothers and sisters of the mission family could unite in this duty; but the difficulty of disposing of our children in the mean time, presented such an obstacle, that we have never until this day attempted it. Some of us have been a little interrupted by the necessary cares of the family; but in general we have enjoyed the day in a good degree of quietness, and we think to our spiritual benefit. We had, in truth, great cause to humble ourselves before God. We found it good to wait on the Lord in his appointed way, and thought it might be for his glory, and the benefit of his little flock here to have stated seasons, at which the whole church might be called to this duty. The Friday or Saturday previous to our stated communion was talked of as a proper season, and we agreed to set apart the Saturday previous to the next communion for this purpose.

3. Two Cherokee men and one woman, having with them two boys and one girl, came to the mission house. They could not speak a word of English; and there was no one at the house, who could speak to them, the children being at school. From their appearance and signs we thought they wished to leave the children with us, and made signs to have them follow one of us to the school house, where were some children who can speak a little in both languages; but our best interpreter was absent. By means of the scholars we found that they wished to leave their children. What could we do? We had already admitted more than, on a former occasion, it was thought best to admit this summer; and we some time ago engaged to take several who have not yet come, but are daily expected. If we refused these, we had no interpreter, that could be depended on for communicating our reasons accurately; and we knew not what prejudices might be excited. If we received these children, we should probably be obliged to clothe them; for the boys were covered simply with one garment which reached to their knees, having neither shirt nor pantaloons beside. Our sisters were ready to faint with the fatigue of providing, in the heat of a southern summer, for the family we already had. But this was not our only difficulty. Our expenses are great; most of our provisions have as yet been brought 40 or 50 miles; and we may possibly be blamed, as exceeding our instructions, if we attempt to provide for so many in this infant state of the institution, before we have even finished our buildings. Weighing all these circumstances, we thought the danger of rejecting greater than that of receiving, and concluded to admit the children without attempting to state any of our difficulties to those who had brought them.

A good interpreter might be of great service if fixed at this station; not only on occasions like the above, and others relating to business of a temporal nature, which frequently occur, but especially to enable us to speak of the great salvation to this benighted people, when they come in our way. Occasions offer almost every day, when we might speak to them, if we had a good interpreter; but we are now under the painful necessity of sighing over their ignorance, and remaining silent. Such an interpreter seems also almost indispensable to enable brother Butrick to proceed in acquiring the language.

Although we have advanced thus far without excluding any children that have been offered of late, there is reason to expect we shall soon be under the absolute necessity of rejecting them, unless more laborers are speedily sent to our assistance. With more help, and a little additional expense, we might establish a separate school for the girls, and let our present school house be filled with boys.

Sabbath 5. Three Cherokees, who live a few miles from us, and tarried with us last night, took up their horses early this morning for the purpose of going to the mill after some meal, that they might have it here in readiness to take home

with them after public worship. We expressed to them our views and feelings, and the impropriety of doing such business on the Sabbath. They excused themselves by saying that they did not know it would be wrong, or contrary to our feelings; but, as they then understood it was, they would not do it. They cheerfully turned out their horses, and did not go after their meal until Monday. We were pleased with their readiness to do what we thought was right, and the confidence that they place in us, as teaching the best way. May the Lord ever help us to guide them aright. In the agreement with our miller, he engages not to grind on the Sabbath; the above circumstance suggested the propriety of prohibiting also the receiving of grain, or the delivering of meal or flour on that day. With this he will very readily comply; and thus the mill may assist in establishing a Sabbath in this place.

6. The return of another monthly concert was very refreshing to our languid spirits. O what a mercy it is, that the solitary missionary, as well as those who are associated in little bands as we are, may reflect that the circle of Christian friends which he has left, and numerous other circles in various parts of the Christian world, are on the same day, collected to offer their united supplications for the prosperity of Zion generally, and for a special blessing on every missionary effort. The reflection animated our spirits, and quickened us in our united supplications this day. The bare mention of the monthly concert and its object to our children, often excites in them tender emotions and grateful affections, and gives us an opportunity advantageously to impress on their minds the importance of eternal things. We felt this day, as if God was hearing the prayers of our brethren for us, unworthy as we are, and fondly hoped we should no more be left to so cold and lifeless a state as we sometimes have been. "Brethren, pray for us," is the sincere and ardent desire of our souls. And may the Lord evermore pour out upon his people a spirit of grace and supplication, causing them in fervor of spirit to say, with the prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake, I will not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

This evening the Rev. Dr. Brown of Georgia, returning from Tennessee, called on us; and soon after him Mr. Randolph Stone, a licensed candidate and missionary from Connecticut. Mr. Stone has spent about six months in Georgia, and is now on his return to New England by a circuitous route through Tennessee, Kentucky, and Ohio. We ought to be very thankful that God is so often refreshing us, in this lonely place, with the company of our very respectable and beloved brethren; and we find it animating to our children to have so much notice taken of them by men of this character.

[The journal mentions the case of a joiner, whom they had engaged from Tennessee to finish some work about the house, but who was discovered to be intemperate in his drink. This was not known when he was employed; and when it became known, he engaged to abstain from whiskey, while at the mission house; as indeed, he could not avoid doing, unless he had brought whiskey with him. He had become so much debilitated, however, by previous intoxication, that he was seized with convulsions, and became deranged. The closing sentences of this account, are inserted as an instance of the deplorable effects of drunkenness.]

Soon after he arrived he was violently attacked with spasms. After these left him, he began to work a little, but soon became crazy. We did for him every thing in our power; and kept him until this morning, but could keep him no longer. Fearing he would perish in the woods, brother Chamberlain took one of the boys, and went after him. His late drunken frolic was undoubtedly the cause of his fits and derangement. Unpleasant as the abovementioned occurrences were, we hope they may be overruled for good to the children, who have witnessed this frightful scene. They saw the man in his dreadful fits; they heard his shouts and screams of terror by night; they witnessed his deranged state by day, and knew it was all the effect of intoxication. We endeavored to improve this season to impress on their minds the numerous evils attending intemperance in this world, and its awful consequences in the world to come. And we hope these impressions, at least with some, may be lasting.

One of our largest scholars, aged about 19, left the school to make preparation to go with his father to the Arkansas. This lad needs more school instruction,

but we hope what he has received will be of lasting benefit to him. He can read, and writes a tolerable hand.

11. The Rev. John Joyce, formerly of Philadelphia, lately from Augusta, called to spend the Sabbath with us.

Sabbath 12. Our congregation as usual. A chapter was expounded in the morning; in the afternoon brother Joyce delivered a very interesting and animated discourse from Psalm lxxviii, 18.

13. We were under the disagreeable necessity of refusing admittance to three fine looking boys, who had been brought near 40 miles with the hopes of being placed in the school. They were half-breeds, and we thought it a very favorable providence, that the father of two of them was present, was a white man, and could understand our reasons for not receiving them. He appeared well satisfied.

In addition to the above particulars, which we have recorded day by day as they occurred, we send a short summary of the Lord's dealings with us, since our journal was last forwarded; viz.

The general state of the church has been prosperous. The new converts, for aught that appears, have walked steadfastly and uprightly in the ways of truth, and, so far as we know, the church has favor with all the people.

As to the general state of religion in the hearts of your missionaries, we have cause to humble ourselves in the dust before God, and with tears of penitence to beg your prayers, that He would be graciously pleased to increase his work in our hearts, and give us more faith, love and zeal; a greater spirit of self-denial, and more entire devotedness to him in the great work which he has assigned us.

Our children have been more obedient, faithful and industrious, than could have been expected, considering the depravity of human nature, and the manner of their education before they came to us. There has been but little sickness among them, in proportion to their numbers. We believe the natives are well satisfied with the manner in which the school is conducted, and the general treatment of their children.—We hear no complaint.

Except brother and sister Hall, we have none of us been confined with sickness; but the heat of summer is somewhat oppressive and relaxing to us all. We cannot perform so much labor as we could when at the north, and are more frequently indisposed; yet the climate is evidently healthy, and the summers not oppressive to those who have resided long in this latitude. A cool night in which we can sleep comfortably, has as yet succeeded every day. We are told that a sultry, hot night, as is sometimes felt at the north, is seldom or never known here. Brother Hoyt was suddenly attacked about the last of April with a local pain in his right arm, apparently of the rheumatic kind, which continued with some gradual abatement more than a month. No great inconvenience, however, was suffered from it, except that the arm and hand were so debilitated that he could neither labor nor write, for some time after the pain had ceased. The arm and hand are still very weak, but slowly gaining strength.

Brother Hall has been often out of health, beside the sickness mentioned in our journal; and sister Hall is constantly in a very feeble state, unable to assist in the business of our large family, and frequently confined almost entirely to her bed, at which times she suffers much.

The seasons of the year have been ordered very favorably in this part of the country. Crops every where look finely. It appears from frequent experiments of others, as well as from our little experience, that this part of the country does not well suit the cotton plant. Our young cattle and hogs increase, and grow well; but we can have little profit from cows, for want of enclosed pastures.

The Committee will unite with us in grateful acknowledgements to our covenant God, for his abundant mercies to us his unworthy servants, and accept the assurance of our most affectionate regards for them, the other members of the Board of Commissioners, and all our beloved patrons in Christ.

ARD HOYT,
D. S. BUTRICK,
WM. CHAMBERLAIN,
MOODY HALL.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Oct. 1. From the monthly concert at the first Presbyterian church in Newburyport, by the Rev. Dr. Dana, - - -	\$7 92	Brought forward	\$357 50
From an unknown friend in Vermont, by Mrs. M. Williams, - - -	1 00	Collection in a charity box kept in Miss S. Vaill's school of young ladies in Brimfield, for the Cherokee mission, by the Rev. Joseph Vaill, - - -	4 00
From a weekly conference in Northampton, by Mr. E. S. Phelps, a semi-annual payment, - - -	6 00	23 A female friend of missions, by the Rev. Daniel Huntington, for translations, - - -	1 00
From the Religious Charitable Society in the county of Worcester, by the Rev. Joseph Goffe, Treas. - - -	150 00	The N. well Society in Bridgewater, by Mrs. Charity Jones, Treasurer, - - -	60 05
A missionary box, which receives the collections of the monthly concert at Augusta, Me. by the Rev. Benjamin Tappan, - - -	8 13	24 Mr. Otis Parker, of Hubbardston, the amount of his agency for the Panoplist, - - -	2 16
6. From the Female Charitable Society in Cummington, by Lois Porter, Treasurer, - - -	\$5 00	The Female Charitable Society in Barnardston, by Mrs. Lydia Goodale, - - -	15 00
The Christian Knowledge Society in Cummington, by Mr. Seth Porter, jun. Treas. - - -	3 00	26 The Female Association of Augusta, N. Y. by Patience Moss, Treasurer, - - -	19 00
9. Contribution in the monthly concert at Montpelier, Ver. by the Rev. Chester Wright, - - -	10 72	From a friend of missions, - - -	4 00
Contributed in the monthly concert at Plainfield, Ver. - - -	1 39	28 By Messrs. Dodge & Sayre, from the following sources, viz. The Rev. Artemas Dean, of Bethlehem, N. Y. - - -	5 00
Contributed at a circular prayer meeting in Marshfield, Ver. - - -	3 56	The Heathen School Society of Bethlehem for the American Indians, - - -	25 00
The Female Missionary Society of Elmira, Tioga county, N. Y. by the Rev. Hezekiah Woodruff, - - -	40 00	Individuals in the congregation at Bethlehem, for the same object, - - -	7 19
10. The Female Foreign Mission Society of Cornish, N. H. by Mrs. Rowell, - - -	12 80	The following sums were remitted by T. Dwight, Esq. From a friend of missions for the Indian mission, - - -	2 00
12. From subscribers in Easton, by the Rev. Luther Sheldon, - - -	17 00	The Female Benevolent Society of Reading, by Mrs. Crocker, Treasurer, - - -	15 00
Avails of a watch and jewelry received as donations, - - -	24 00	The Female Cent. Society of Woodbridge, Con. by Mrs. Hemenway, - - -	9 00
A friend in New Ipswich, N. H. - - -	1 00	The Cornelius Society of Middlebury, Con. by Mr. Eli Thompson, - - -	12 00
14. The monthly concert in Foxborough, - - -	4 50	From the Rev. Erastus Ripley, of Meriden, Con. - - -	100 00
A friend of missions in New Hampshire, - - -	10 00	Sundry members of the New Haven Foreign Mission Society, - - -	29 25
Avails of twenty copies of a book entitled "Practical Hints to honest hearts," a donation from an unknown person, by Lucy Talcot, of Saybrook, Con. - - -	10 00	Mr. Daniel Hardy, of Pelham, N. H. - - -	1 00
15. The Female Evangelical Society of Quincy, by Miss Lucy Savil, Treasurer, for the Cherokee mission, - - -	19 90	28. The monthly concert for prayer in the village at Dartmouth College, by the Rev. Professor Shurtleff, - - -	76 64
19. A friend of missions in Hubbardston, - - -	1 00	29. The Female Charitable Society of Hartford, O. for the mission at Brainerd, by the Rev. Hervey Coe, - - -	7 50
From L. A. S. - - -	5 00	The Female Charitable Society of Vernon, O. by the same, - - -	8 26
20. A box kept by the Rev. David Dickenson, of Plainfield, N. H. for foreign missions, - - -	4 50	The Foreign Mission Society of the eastern district of New Haven county, by the Rev. Matthew Noyes, Treasurer, - - -	90 00
For domestic do. - - -	1 08	30. Contributions at the monthly	
21. The Female Missionary Society of Herkimer, N. Y. for the American Aborigines, by Miss Margaretta B. Fosgate, President, remitted by the Rev. Dr. Nott, - - -	10 00		
Carried forward	\$357 50	Carried forward	\$850 55

Brought forward	\$850 55
concert for prayer at North Yarmouth, by the Rev. Samuel Woodbury,	10 63
A friend of missions,	2 00
From the Hon. John Langdon, of Portsmouth, N. H.	340 00
	<hr/>
	\$1,203 18

THE SCHOOL FUND.

Oct. 1. From the first Juvenile Society in Newburyport, for a child named WILLIAM COOMBS, the second payment, by the Rev. Dr. Dana,	\$15 00
From children of Mrs. Williams, for the Choctaw children,	1 00
5. From the Female Mite Society, and the Juvenile Mite Society of Augusta, Me. for the child named SAMUEL NEWELL, by the Rev. Benjamin Tappan,	15 00
From Miss Parsons' school at Hallowell, Me. by the same,	3 05
6. From the Maternal Association in Portland, Me. by Mrs. D. Pearson, Corresponding Secretary, for a child to be named EDWARD PAYSON,	30 00
The Female Cent Society of Royalston, by Sarah W. Batcheller, Treasurer, for the Foreign Mission School at Cornwall,	15 57
The Merrimac Association for educating heathen children and youth, by Mr. Jacob Burnap, Treasurer,	10 25
9. From the Female Charitable Society in Waitsfield, Ver. for schools among the American Indians, by the Rev. Chester Wright,	30 33
Three individuals in Waterbury, Ver. for Indian schools in America,	3 00
The Female Juvenile Society in Montpelier, Ver. for a child named CHESTER WRIGHT, the second annual payment, by Miss Julia Fisher, President.	30 00—63 33
10. Subscribers in Cornish, N. H. by James Ripley, Esq.	26 00
The Female Heathen School Society of Cornish, by Mrs. Betsey Smith,	12 00—38 00
13. The Female Society in Gloucester, for educating children, by Mrs. Rebecca Jewett, Treasurer,	25 00
Students in Nassau Hall, by Mr. H. B. Hoyt,	12 00
14. The Young Men's Heathen School Society in Newburyport, by Mr. Benjamin Cross, jun. Treasurer,	6 77
The Female Missionary Society of Rindge, N. H. for a child to be named SETH PAYSON, out of respect to their pastor, by Miss Martha Calhoun,	12 00
From children, by Mrs. Hall of Sa-	

Carried forward \$246 97

VOL. XIV.

Brought forward	\$246 97
lem, remitted by Dr. Worcester,	1 00
The Greenfield Female Association, for the child named ROGER NEWTON, the second annual payment, by Sally Stearns, Treasurer,	41 20
16. From children in the Sabbath School in Littleton, N. H. for a child to be educated by the missionaries in Ceylon; remitted by Mr. David Goodale,	12 00
From an individual in Littleton, for the education of a heathen child in Ceylon,	12 00
17. From the Juvenile Society of Females in Boston, for the education of the child named CLAUDIUS BUCHANAN, by Miss Emmeline Leland,	30 00
19. From several sources, by the Rev. Joseph Harvey, for the Foreign Mission School, viz:	
From several individuals in Farmington, Con. by Samuel Ruggles,	15 00
A lady of Oakham,	10 00
The Rev. Asa Lyman,	2 00
Collections in Providence, R. I. by Samuel Ruggles,	54 80
Mrs. Blair, of Kent, Con.	1 38
Mrs. Raymond, of do.	50
A charity box in Salisbury, Con.	6 20
Collections in sundry places, by Samuel Ruggles,	84 36
The Rev. Asa Blair, of Kent, Con.	5 00
Mr. Oliver Stanley, of Leicesters, N. Y.	1 00
Mr. Allen Ayrault, of do.	3 00
Mrs. Gillet, of Torrington, Con.	50
Mrs. Deane, of Salem, Con.	1 00
Cash, by Samuel Ruggles,	2 00
Mrs. Deborah Harvey, of Hadlyme, Con.	5 00
Avails of gold ornaments,	1 00
Collection at the inauguration of the Rev. Mr. Daggett,	39 43
The Female Cent Society of Glastenbury, Con.	13 23
A friend in West Hartford, Con.	5 00
A young lady in Brookfield, Con.	25
Ladies of Pettipaug, Con.	3 00—251 65
From the Reading Society of little girls in Gilmantown village, N. H. for the education of heathen children in India, by Mr. Luke A. Spofford,	3 00
20. The Gentlemen's Association in Lynn, by Mr. William Chadwell, Treasurer,	18 50
From a box kept by the Rev. David Dickenson, of Plainfield, N. H.	1 92
21. The Female Friendly Society in Framingham, by Mrs. Mary Rice, for the education of a heathen child, to be named DAVID KELLOGG,	12 00
A female friend of missions, by the	

Carried forward \$660 21

66

Brought forward		\$630 24	Brought forward		\$722 88
Rev. Daniel Huntington,	1 00		Mrs. Crocker, Treasurer, remit-		
Charlotte Packard, a little girl			ted by T. Dwight, Esq.		15 00
eight years old, the avails of			29. From the following sources, by		
her industry in knitting, and			the Rev. Harvey Coe, viz.		
committing to memory por-			From Miss Rachel Jones,	2 00	
tions of Scripture,	50		Small children in Miss R. Jones'		
Eliza and Rebecca S. Edson, of			school in Gustavus, O.	1 12	
Bridgewater,	90	-2 40	Miss Irene Hiccox,	2 00	
24. The Heathen School Society in			Small children in Miss I. Hic-		
New Bedford, by Miss Agnes			cox's school in Kinsman, O.	2 44	
Ayers, Treasurer,	22 00		Small children in Miss Polly		
Collections from two mite boxes, one			Jaques' school in Vernon, O.	1 30	
kept in the house of the Rev. Syl-			Small children in Miss Tem-		
vester Holmes, of New-Bedford,			perance Butler's school in		
the other in the store of Mr. Sim-			Hartford and Vernon, O.	1 00	
eon Bailey,	3 00		Small children in Miss Betsey		
Deacon William and Elisabeth San-			Spencer's school in Hart-		
born, of Lebanon, N. H.	11 24		ford, O.	88	
M. M. an instructor of a small school			Mrs. Mary Beach,	1 00	-11 74
of young females, for the Bombay			The Female Mite Society of Orange,		
children,	1 00		N. J. by Electa Williams, Treas.	25 00	
From A. A. H. for children at			30. The Society of Gentlemen in		
Bombay,	75		Gloucester, for the education of		
From M. H. for do.	25	-2 00	heathen children, by Mr. Reuben		
27. The Harvard Female Associ-			Brooks, Treasurer,	32 00	
ation, (Auxiliary) for the education			A charity box kept by the Rev. J. H.		
of heathen youth, for a child nam-			Church, of Pelham, N. H. for ed-		
ed WARREN FAY, the second an-			ucating Indian children in this		
nual payment, by Mrs. Nancy Na-			country,	2 43	
son, Treasurer,	50 00		31. Miss Susan Wakefield's school in		
Children of a small school in Byfield,			Reading,	3 00	
for schools among the Indians,	2 00		Miss Spofford's school in do.	1 38	
28. Contributions in the monthly			Avails of a ring,	33	
concert at Westminster, for the			Avails of a charity box kept by		
child named CYRUS MANN, second			a young lady,	50	
semi-annual payment,	15 00		The Heathen School Society in		
The Bethlehem, N. Y. monthly			Reading, by Miss Martha		
prayer meeting, towards the sup-			Wakefield, Treas.	33 99	-39 20
port of a child in Ceylon, to be			Collections at the vestry of the Old		
named JOHN DENNISTON, by			South church, Boston, for the child		
Messrs. Dodge and Sayre,	5 00		named JOSHUA HUNTINGTON, the		
The Female Benevolent Society of			second annual payment, by Miss		
Reading, for heathen schools, by			Harriet Moore,	30 00	
Carried forward		\$722 88	Total of Donations in October,		\$878 25
					\$2,081 43

The Board gratefully acknowledges the following donations.

A box containing various articles of bedding and of clothing, furnished by ladies in Hanover, N. H. and Waitsfield, Ver. for the Choctaw mission, forwarded by Deacon Nathan Coolidge, of Windsor, Ver.

A small trunk containing cloth, and articles of clothing, furnished by ladies of Pomfret, Ver. and other towns, for the same mission, by the same hands.

Two bundles, containing articles of bedding and clothing for the same mission, from ladies in Charemont, N. H. by Miss Chase.

A piece of home-made woolen cloth, from a friend of missions in New Hampshire, who wished his name not to be mentioned.

A Society of females in Knoxville, Maryland, lately presented twenty-seven English Bibles for distribution by the missionaries in Ceylon, communicated by Capt. John Pearson.

The Female Reading Society in Wrentham have sent a small box, containing articles for heathen children, under care of the missionaries in Ceylon.

THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER TO THE CHURCHES IN THEIR CONNEXION.

Christian Brethren and Friends.

WE would thankfully recognize the goodness of God in permitting us again to address you in our associated capacity. The present is truly an eventful period. The prospects of Zion are, at once, animating, and distressing. In many places

the Lord has appeared in his glory to build up Zion; in others, we find occasion to mourn over her desolations. The unparalleled success, which has attended the means of grace, calls for your fervent gratitude, and excites joy in heaven. The prevalence of error and wickedness requires increasing efforts in favor of truth and piety, and that we humble ourselves before God, unitedly crying for his further interposition in behalf of his church.

The line of separation has been drawing between a world lying in sin, and those who have come up to the help of the Lord against the mighty. Who, then, is on the Lord's side? Now is the time to stand forth, to put on the armor of righteousness, and do valiantly for your God. The present period demands uncommon decision, activity, zeal, and constancy, in the followers of the Lamb. The extensive plans, which have been put into operation for Christianizing the world, and the signal blessing which has attended them, have brought infidelity from his lurking places, and excited him to raise his haggard front against the banners of the cross. He has come out to meet the Lord of hosts, but it is only to make his overthrow the more conspicuous, and add more glory to the triumphs of the Prince of peace. Wherefore, brethren, "be sober, be vigilant."

Let your aims and your prayers continue to be offered up together for the enlargement of the Redeemer's kingdom. In this glorious work, you have the example of kings and emperors to excite you to persevering efforts. You are encouraged by what has already been accomplished among the heathen. Even now the pagan looks from his idol, and asks in surprise, "Who is this that cometh up from the wilderness leaning upon her beloved?" He turns his eyes from the senseless object of his adoration, and inquires, "who is this, that cometh with dyed garments, this that is glorious in his apparel, travelling in the greatness of his strength?" In the exultation of faith, he exclaims, it is my Redeemer, it is my King and Savior.

Recalling your attention from this prospect, suffer us to urge you not to forget the precious souls committed to your immediate care, and those, which are perishing at your doors. The rising generation demands your utmost solicitude. Experience has abundantly proved, that the popular notion of leaving the youthful mind to grow up in ignorance of God's word, lest it should be restrained and biassed in its search after truth, is as corrupt, as it is dangerous. Those, who are left without religious instruction in youth, are prepared to reject the whole system of revelation in their maturer years. They usually become averse to all serious reflection upon its great and leading truths, and learn, by degrees, to rely more upon their own fallible reason, than upon the plainest declarations of the God of truth. Having no religious principles, and no fear of God before their eyes, they are easily plunged into every species of vice, or 'driven about with every light wind of doctrine.' The human heart is naturally corrupt, and the understanding darkened by reason of sin. And a "child left to himself," with his mind floating in the region of uncertainty, is liable to be carried in whatever direction his depraved inclination, or deluded fancy, may lead him, until he "bringeth himself to ruin, and his parents to shame." But let youth be systematically taught the Scriptures, and often questioned respecting them, and it will develop the powers of their minds. It will strengthen the memory, brighten the understanding, and, under the influence of the Holy Spirit, will amend their hearts, and regulate their lives. "Train up a child in the way he should go, and when he is old he will not depart from it." Who, that considers the worth of an immortal soul, can withhold from his children a knowledge of the Scriptures, which are able to make them wise unto salvation? Who, that regards their eternal destinies, can suffer them to be ignorant of those truths on which all their hopes are suspended? They must be enlightened by the Gospel, or dwell forever in that world, where is no other light, than "the fiery billows of divine wrath, cast pale and dreadful." They must be taught the knowledge of God our Savior, or meet with an "everlasting destruction from his presence, and the glory of his power." O how unfeeling is that parent, who can permit his offspring to grow up in ignorance of the lively Oracles of God. "Thou shalt teach them diligently unto thy children, and thou shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Thou shalt make it thy daily business, to give thy children a knowledge of the doctrines and duties, which God hath revealed.

How, then, shall this be most successfully accomplished? No other method can supercede the necessity of family instruction. The obligation of parents to teach

their children the Scriptures, is one which God has imposed, and for the discharge of which, he will require a strict account. But it is believed, that parents may be greatly aided in this important work. In the domestic circle, it is difficult to fix the attention, and excite the youthful mind to the degree requisite to make any considerable progress. The concerns of a family are often so numerous, that even by the well disposed, but little time can be spared for the exclusive instruction of children. These difficulties are obviated by associating the members of different families under the same instructors. The listlessness of youth is overcome by seeing others engaged in the same pursuits, and much time is saved by parents for religious meditation, or other necessary concerns. The most successful methods of proceeding with children, we believe, are *Sabbath Schools*, and *Bible Classes*. Such is the known and tried utility of these schools, that no town, or district, should be without one, where a pious, and suitable teacher can be procured. The manner of conducting these schools is usually as follows. At each meeting the youth have portions of Scripture, or catechisms,* or sacred hymns assigned them, to be committed and rehearsed at the next meeting. The children are divided into classes; a list of their names is taken, and an account kept of their good or bad performance. When they have recited well a certain number of times, they are rewarded with a tract, or small book, where it can be done with convenience. The teacher occasionally puts to each child some questions arising from the lesson, adapted to his age and improvement. The meetings are opened and closed with prayer, and, if practicable, the children are taught to sing an hymn at the close.

Where several schools are formed in the same town, there should be a general meeting, either annually, or more frequently. Here it may be seen what improvement has been made. Here too, the minister may address the lambs of his flock, may labor to impress more deeply on their minds the truths of the Gospel, and commend them to that Savior, who is ever ready to 'gather the lambs in his arms, and carry them in his bosom.'

Were this plan generally adopted, we are fully persuaded, that it would be attended with the increasing smiles of heaven upon the rising generation. Youth would become more obedient and affectionate to parents, more regular and decent in their general deportment, and more engaged in acquiring the best of all wisdom, that, *which cometh from above*. All other attainments are of little value, in comparison with this. Every other art and accomplishment will soon be buried with them in the grave. But, if they have learned the heavenly art of serving and honoring God, they will be called to practise it in the light of eternal day. What they acquire from the divine word, under the enlightening and renewing influences of the Holy Spirit, may be the beginning of that fund of wisdom and knowledge, which are to be learned in the school of heaven, in the presence of God and the Lamb, and in the company of the spirits of the just made perfect. Ye parents! how will you answer to your God for your neglect to teach your children, or cause them to be taught, his holy word? By neglecting to imbue their minds with a knowledge of the lively Oracles of God, you virtually forbid their coming to Christ. You shut and bar the gates of heaven against them. O, let it be your first object to redeem the pledge you gave, when you brought these little ones in your arms, and consecrated them to the dear Redeemer. Say to them, "my son, keep my words and live, and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart."

Study zealously and rightly to affect their minds with a sense of the dying love of Jesus. Talk to them of their depraved and lost state, of that love "which bled upon the cross," and of the Holy Spirit, which can make them accepted in the Beloved; until you see them weep for sin, and hear them crying to God, "my Father, be thou the guide of my youth."

Finally, brethren, let the world take knowledge of you, that you have been with Jesus. See that you abound yet more in every good word and work. Count it all joy to be the favored and honored instruments of extending the knowledge of God our Savior, and of furthering the great designs of redeeming love.

June, 1818.

By the Committee.

{ JOSEPH LEE,
JOSEPH ESTABROOK,
CYRUS MANN.

* The Assembly's Catechism is recommended, and those editions accompanied with Scripture proofs.

RELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER.

THE annual meeting of this Society was held at Princeton, Sept. 16. From the seventh annual report of the Directors, we extract several paragraphs, and would gladly insert the whole, if our limits were larger.

"The Treasurer has paid over to the Treasurer of the American Board of Commissioners for Foreign Missions, one hundred and fifty-five dollars, the money appropriated by donation and subscription for their use. We have aided three feeble churches in supporting religious institutions, two of which by our previous aid and encouragement are now blessed with stated pastors, and are rising from their depression, and sharing in the riches of divine grace. We have also aided eight young men the past year in their preparatory studies for the Gospel ministry, with the pleasing expectation, that they will be eminently useful in the vineyard of the Lord, should their lives be spared. Our benevolent wishes would have been gratified, could we have possessed the means of doing more in this good work, and of bringing forward a greater number of pious, promising, indigent youth in their preparation for the ministry, that the Macedonian cry of the destitute in our own and distant lands for more ministers and missionaries might soon become less urgent and distressing.

"The present is a period highly favorable to solicit charities, and augment the usefulness of this Society. The community are gaining information with respect to the ignorance and wants of the destitute, and the exemplary beneficence and liberality of the pious. Their hearts are expanding with Christian benevolence, their tears begin to flow over the miseries of millions of wretched pagans, their coffers are opened, the hand of avarice is unclenched, and you have only to present the affecting cries of the ignorant and destitute to draw forth their liberal contributions. And you need not be informed, that you may plead the cause and enrich the treasury of this Society without detracting from the importance, or lessening the resources of any other benevolent association. For it is our privilege to behold the numerous and various charitable institutions of the age, acting in concert. And we find from the most obvious and stubborn facts, that the multiplication of benevolent societies, instead of narrowing, greatly widens the mighty stream of Christian charity. The more men give, the more they are able to give, and the more they are willing to cast into the treasury of the Lord. "He that watereth is watered also himself." How much more has been done in aid of domestic missions, since so much has been done to promote foreign missions? How much more has been done to circulate the Scriptures in every language, since so much has been done to prepare pious young men to preach this word of life? Discourage one charitable object, and you virtually discourage them all. Seek the advancement of any one, and you give aid to all the rest. The reason is obvious; for you awaken a benevolent, charitable spirit, which delights in doing good, and diffusing extensively the blessings bestowed by a Divine hand. You need not then fear to plead with earnestness and zeal the interests of this Society. Labor to enlarge its means and extend its usefulness, and you plead the cause of general benevolence; and other kindred societies will feel the salutary influence of your generous efforts.

"Yes, Christian brethren, the discoveries are made, the facts are ascertained, the channels of your beneficence are multiplied, the motives with which you may assail the consciences, and elicit the charities of others, are numerous and powerful. You may now urge the *actual* wants, you may now present the *discovered* idolatries, the *known* cruelties of the heathen. You may now go, and entreat every one who is not an absolute pauper, to cast into our treasury, and tell him, that there are five millions in our own land, destitute of competent religious instruction, and six hundred millions in our world destitute of Bibles and ministers. You may now urge the demands for charity with an appeal, that must excite compassion, that there are now wanted at a very low estimate more than four thousand ministers in our land, and sixty thousand missionaries to supply the unevangelized parts of the world with one missionary to every ten thousand

souls. You may support such affecting statements by undisputed authority, by facts and documents furnished to your hand.

"Christian brethren, "be not faithless, but believing." Much can be done; much must be done. And are we not solemnly bound to do all in our power in this cause of God, of angels, of saints on earth and in heaven? Let us consider that the time is short; and what we do, we must do quickly. All that we would do on earth to save the souls for which Christ died, and as a grateful return for his sufferings and death, must be immediately done. All of our earthly possessions, that we can transfer to be a treasure in heaven, all of our worldly substance that we can carry to an eternity of bliss, is what we cast into the treasury of the Lord. Let us lay up a rich treasure in heaven;—and by our vigorous and undivided efforts to carry into effect the mighty system of Christian benevolence, which is rolling forward, by our generous contributions, our earnest appeals to the consciences and liberality of others, and our fervent prayers, let us anticipate the joy of meeting many at the day of solemn judgment, saved by our instrumentality."

The expenditures of the Society, during the past year, have been for the following objects; viz.

The education of indigent and pious young men for the Gospel ministry,	- - - - -	\$584 15
Foreign missions,	- - - - -	155 00
Assistance to feeble churches,	- - - - -	190 00
Bibles,	- - - - -	5 00
Contingencies,	- - - - -	10 30
		<hr/>
		\$944 45

The officers of the Society are—

Rev. REUBEN PUFFER, D. D. *President.*

NAHUM FAY, Esq. *Vice-President.*

Rev. BENJAMIN WOOD, *Secretary.*

Rev. JOSEPH GOFFE, *Treasurer.*

JONAS BROOKS, Esq. *Auditor.*

Rev. JOHN CRANE, D. D.

JOSEPH ESTABROOK, Esq.

Rev. WARREN FAY,

Rev. CYRUS MANN,

EBENEZER ESTABROOK, Esq.

} *Directors:*

FRAGMENT SOCIETY.

THIS benevolent institution continues to dispense its bounty to the poor and the sick. During the past year it assisted about 400 poor families in Boston, by the distribution of 1,658 articles of clothing. Much comfort has been imparted, also, by lending various articles of bedding, &c. Eighty seven families have been assisted in this way. The Society expended \$756 in cash for articles of clothing; but the means of a great part of its beneficence are afforded by donations of old clothing, pieces of cotton, &c. The Hon. Mr. Thorndike presented the Society with 600 yards of cotton.

As winter approaches, the number of applicants and of sufferers increases, and the call upon the opulent and the liberal must be repeated.

Subscriptions and donations will be received by the Secretary, Mason street, or at No. 17, Cornhill.

EDUCATION SOCIETY FOR THE PEOPLE OF COLOR.

THE Executive Committee of the Education Society for the People of Color in New-England, held their annual meeting in Boston on the 3d inst. and beg leave to submit to the public the following brief account of their labors during the past year.

Soon after consenting to manage the affairs of the Society the Committee received application from two young men of color, for the aid of the Society to enable them to acquire such literary and theological knowledge as would render them more extensively useful in the work of the ministry. After they had afforded to the Committee sufficient evidence of their piety, talents and indigence, they were unanimously received under their patronage, and have been prosecuting their studies principally under the care of the Rev. Mr. TRAIN, of Framingham. Their deportment and proficiency have been such as to meet the approbation of their instructor and the Committee.

During the year several towns in New England have been visited by the Rev. THOMAS PAUL, by the direction of the Committee, for the purpose of arousing the people of color to unite their energies and contribute their mite towards the support of an Institution designed for their benefit. The appeal has not been made in vain. A disposition has been manifested by them highly flattering to the friends of the Society, and evincive of their desire to aid every effort to promote the knowledge and happiness of the injured descendants of Africa.

In Providence, two Auxiliary Societies have been formed and subscriptions raised by the people of color to the amount of 200 dollars, a considerable part of which has been collected. In Salem, a Society has also been formed, which promises to raise 100 dollars annually. A Society has also been formed in Newport, (R. I.) and considerable progress made towards the formation of one in New-Bedford. The Rev. Mr. PAUL has been directed by the Committee to revisit those places in which Societies have been formed, and use his influence in collecting further subscriptions, and also to repair to Portsmouth, Portland, and other places east, for similar purposes, as soon as possible.

It is truly gratifying to witness the approbation with which the object of this Society is every where received. Persons of every denomination unite in giving it their aid and wishing it success. Formed upon the broad basis of catholicism, the Society confines its patronage to no particular religious sect or party, but will gladly receive all applicants, who bring suitable evidence of piety and their being designed by God for the work of the ministry. The Committee are anxious that this fact should be distinctly known to the public. The circumstance that the present beneficiaries are members of the Baptist Communion arose from their being on the spot, and anxiously waiting for the formation of the Society to aid them in their studies. We should be happy to receive candidates from another communion, if any are ready to offer themselves, possessing suitable qualifications. We call upon the people of color in New England to afford us their patronage; we wish to do them good; to repair some of the injuries which they or their fathers have received, and be instrumental in bringing forward pious, able and faithful teachers, who shall take them by the hand, and lead them forth into the green pastures of Gospel truth.

The next semi-annual meeting of the Committee will be held at the house of the Rev. Dr. Baldwin, in Boston, on the first Wednesday in April next, at 10 o'clock, A. M.

The Committee consists of the following persons:—Rev. Thomas Baldwin, D. D. Rev. John Codman, Rev. Daniel Sharp, Rev. S. E. Dwight, Rev. R. S. Storrs, jr. Rev. J. M. Winchell, Rev. Thomas Paul. In behalf of the Committee,
JAMES M. WINCHELL, *Assistant Sec'ry.*

Boston, Nov. 9, 1818,

OTAHEITE.

Further Particulars of the Progress of Christianity in the South Sea Islands may be gathered from the following Extracts, made from the public Letter of the Brethren, dated Eimeo, July 2, 1817.

SINCE the date of our last, Christianity is become the professed religion not only of Tahiti and Eimeo, but also of all the Society Islands.

At a small island to the north of Tahiti, called Tetaroa, three places of worship have been lately erected. *Tafua-manu* has been professedly Christian for a good while. *Huaheine*, *Raiatea*, and *Taha*, have renounced Heathenism, and make a general profession of Christianity. The people of *Borabora*, particularly two

chiefs, *Mai* and *Tefaaora*, have distinguished themselves by their zeal in destroying the idols, demolishing the morals, and erecting places for the worship of the true God. And it appears by letters which we have lately received from *Raiatea* and *Borabora*, that Boraborans have made converts of their neighbors of *Marua*. That island is the furthest to the westward of us in this group, and as no one of us was ever there, it was, as might have been expected, the last in renouncing idolatry.

Some pleasing things have occurred in respect of the small islands to the eastward of us, called the *Poumotu*; these, viz. the inhabitants of *Ana*, *Awara*, the *Paliseers*, and numerous small islands in their neighborhood, have been for many years past in the habit of visiting *Tahiti* and the Society Islands, and many of them have been witnesses of the wonderful change which has taken place here. Some have attended school, and learned to read well, and obtained some acquaintance with the principles of Christianity, as contained in our catechism; but they have all a remarkable attachment to their own islands, miserable as they are, and, in consequence of several of them having come hither and returned, for some years past, many of their countrymen have renounced Heathenism, and this will probably be the case shortly, through all these small islands which have intercourse with us and each other.

The state of things being such, we can say, with more propriety than some perhaps in our native country will be ready to allow, 'the harvest is truly great, but the laborers are few'—very few, and inadequate to so great a field of labor.

JEWISH SCHOOL AT BOMBAY.

The following letter was received not long since from the Rev. Gordon Hall, in behalf of himself and his brethren.

Bombay, April 1, 1818.

To the Secretary of the Female Society of Boston and the vicinity, for the propagation of Christianity among the Jews.

DEAR MADAM,

IN behalf of my brethren of the Bombay mission, I have the happiness of acknowledging the receipt of your letter of Oct. 2, 1817, apprising us of the appropriation of one hundred dollars by your Society towards the support of the Jewish school under our care in Bombay. The money has been duly received through Mr. Evarts, for which we desire you will present our most cordial thanks to the society; assuring them that we feel a high pleasure at the formation of such a society, and that it will be our delight to apply the money already appropriated, or any other sums which they may see fit to appropriate, agreeably to their wishes.

We have much pleasure in stating, for the information of the society, that the Jewish school was commenced in May last. About forty Jewish boys soon entered it, and the number has continued, without essential variation, until now. The boys are from six to eighteen years of age. Some of them remain but a few months in the school; others a longer time.

Soon after the formation of the school, the ten commandments, and other moral precepts and lessons were given to the boys, all in the Mahratta language, which is best understood by them. A hymn also was given them, expressive of repentance for sin, faith in Christ, as the only Savior of sinners, praise to him, and a desire that all may know and praise him. More or less of these are daily read, and repeated in the school; and not unfrequently a number of the adult Jews are present, who must receive some Christian instruction from what they hear.

As soon as the Gospel of Matthew and our religious tracts were printed, they were introduced into the school; and as yet there is no objection to any thing, which we have proposed to teach the boys. We say *boys*, because in this country it is never expected that *girls* will be taught to read or write.

The school is instructed by a Jew about forty years of age, from *Choule*, a large town on the coast, twenty-five miles south from Bombay. But few among the Jews so well understand the Mahratta language as this man. His brother from the same place teaches the school which we have established among the outcasts of the Hindoos, called *Mhars*. It will be interesting to the Society to know, that numbers of the Jews in Bombay have solicited and received copies of the Gospel of Matthew, and that copies have also been sent to the Jews in *Choule*.

Though we see nothing particularly encouraging at present, still we indulge the hope, that we may live to see some of these branches, long ago broken off through unbelief, again grafted into the true olive.

The whole expense of this school, as now conducted, will be about 100 dollars a year, subject to some small additions for school books in future. Perhaps it may be the wish of your society to take the entire patronage of this interesting school. Any communications on this subject we shall receive with much pleasure.

That God may at all times direct, encourage, and bless you in your every attempt to promote the knowledge of Christ, and the salvation of sinners, is our united and fervent prayer.

I am, Dear Madam,

with Christian affection and respect, yours,

Mrs AUGUSTA T. WINTHROP.

G. HALL.